

A  
PREPARATION  
TO THE LORDS  
SUPPER;

Preached in three Ser-  
mons by the late famous  
Preacher I O H N P R E S T O N,  
Doctor of Divinity, Chaplaine in  
Ordinarie to his Majestie; Master  
of Emanuel Colledge, and  
sometimes Preacher of  
Lincolnes Inne.

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The fifth Edition.

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L O N D O N,  
Printed by *Iohn Dawson* for *Michael Sparke*, and are to be sold  
at the blue Bible in *Greene*  
*Arber*. 1638.

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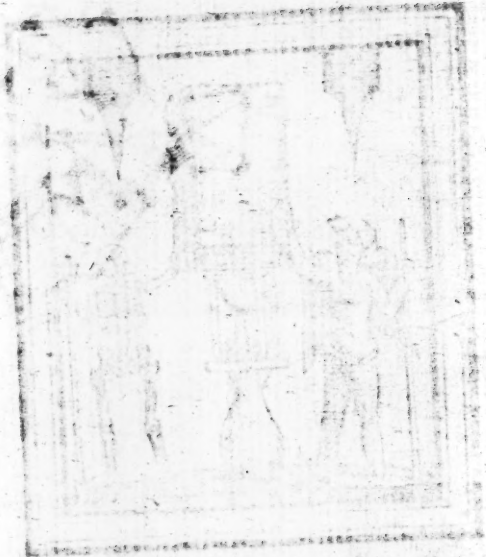
The Glasse doth Runne, and Time doth Goe,

Study me in thy Prime



Death hath his End, I have not so.

Bury Death and weary Time.



Early Death and Woe, Time.

Early Death and Woe, Time.

The early death and woe, Time.



THREE  
SERMONS  
upon the Sacrament  
of the LORDS  
SUPPER.

1 Iohn 5.14.

*And this is the assurance  
which wee have in him,  
that if we aske any thing  
according to his will, hee  
heareth us.*



THE scope of the  
holy Apostle in  
this Chapter, is  
to set forth some  
of those principall privi-  
ledges wee have by Iesus  
B Christ.

Christ. One maine and principall ( which is the greatest of all the rest ) is, that through him we have eternall life; And therefore (saith he) know this, that when you have the Sonne once, you have life, in the 12. verse : *Hee that hath the Sonne hath life, and hee that hath not the Sonne, hath not life.* Therefore (saith hee) have I written this Epistle to you for this purpose, that you might consider well what gaine you have by Christ Iesus. *These things have I written,* (saith he) in the verses before this that I have now read unto you, *to you that beleeve in the Name of the Sonne of God, that you may know that you have eternall*

ternall life. After this hee names another great priviledge, that wee have by Christ; mentioned in this verse, that I have now read unto you. *This* (saith he) *is the assurance we have in him, that whatsoever wee aske according to his will, hee heareth us.* This is the second great priviledge wee have by Christ, wee shall bee heard in all our requests: it is no more but aske and have, put up what petition you will, if you be in Christ once, you have this assurance, that he heareth you: but he delivers it with this condition, you must first be in him: *Wee have this assurance in him* (saith he) *that if wee aske any thing, according*

B 2      ding

ding to his will, bee beareth  
us. So that you see, here  
are two plaine points lying  
evidently before us.

Doct. 1.

1. That except a man be  
in Christ, he must not, hee  
ought not to apply himselfe  
any of these spirituall pri-  
viledges that wee have by  
him: if we be in Christ, this  
and all other are ours; if  
you be in Christ, (saith he)  
then you have this assu-  
rance, for we have that as-  
surance in him. The second  
point that the verse affords  
us, is,

Doct. 2.

2. That whosoever is in  
Christ, whatsoever hee  
askes he shall have it. Now  
my full intention was, on-  
ly to have handled that  
which is mainly aimed at  
in

in the verse (for the other  
 you see is but touched by  
 the way) which is this  
 great priviledge that be-  
 longs to all Christians, that  
 whatsoever they aske in  
 prayer according to the  
 will of God, they shall bee  
 heard in it. But because I  
 understand you had a Sa-  
 crament appointed for this  
 day, I have altered a little  
 that course, the hearing of  
 that hath somewhat diver-  
 ted me, and caused mee at  
 this time to pitch upon the  
 other point which I named  
 to you: but except a man be  
 in Christ, he ought not to ap-  
 ply any priviledge to him-  
 selfe; if he be, I say, all be-  
 longs to him.

When you come to re-

ceive the *Sacrament*, it is a very great priviledge to meddle with those holy mysteries, to have those simboles given to you of the love and favour of God in Christ, but yet you must remember this, that except you be in Christ, you have nothing to doe with him, and therefore it is a fit and necessary point for this season. For when the Apostle would give directions to the *Corinthians* what they should doe, to prepare themselves to the *Sacrament*, that they may bee worthy receivers, he gives it in this short precept: *Let every man* (saith hee) *examine himselfe, and so let him eat this bread, and drinke this*

1 COR. II.  
28.



this cup. Now what is a man to examine himselfe of? Surely every one that comes to the Lords Table, is to examine himselfe concerning these two things.

1. Whether hee bee in Christ, and so whether hee hath any right at all to come neere to him in that holy ordinance.

2. Though hee bee in Christ, yet hee must examine himselfe, whether he bee particularly prepared, quickned, and fitted; whether his heart bee put into such a trance of grace, or fashioned so as it ought to bee, when he comes to the immediate performance of such a duty as that is. Now because I handle this point,

but onely for this particular occasion, I will not enter into such a manner of handling of it, as I was wont to doe at other times, but onely take up so much of it as may serve for the present occasion; Therefore because I say this to you : That except a man bee in Christ; hee ought not to take any priviledge to himselfe: wee will, First exhort every man to consider whether hee bee in Christ : for this is the present question which any mans heart would aske, when hee heares this propounded; Why, if all the priviledges bee suspended upon my being in Christ, my maine businesse is to examine

examine whether I bee in Christ or no. Now because a man may bee in Christ, and yet bee suspended by some interveniall sinne, by some indisposition of mind and heart, that may grow on him, from the actuall injoying of the present fruit and benefit of that privilege which belongs to him: therefore we will first give you rules to examine your selves whether you be in Christ or no. It is very usefull to all that now are to receive, or at any other time; its usefull you know too, not onely upon such an occasion as this, but upon all occasions; and therefore a point, (though peculiarly belonging to

B 5. this

this time being taken up for preparation for the Sacrament) which wee may the more boldly venture upon, and you ought to attend it more diligently. I will give you but these two maine notes or rules by which you shall try it.

Cant. 2. 16

Whosoever is in Christ there must passe a double act: one on our part, another on Christs part, *My beloved is mine, and I am his*; wee take Christ, and Christ takes us; wheresoever you finde these two acts, such a man is in Christ: There must be an act of our part, something the heart and minde of a man must doe to take Christ. Secondly, the Lord sends and puts

puts forth something of his he doth put forth an act of the Holy Spirit, whereby he comprehends and takes us. Now if thou finde in thy selfe these two things; First, that thy heart hath exercised that act of taking the Lord Iesus; Secondly, that hee hath sent forth a vertue, and put forth an act of his to take and to comprehend thee; then certainly thou art in Christ; and if it be so, all the privileges belong to thee; if not, thou hast nothing to doe with this holy Sacrament. Now for the cleare discerning of that act which is on our part, you must consider these things.

I. Whether you make  
Christ

Christ your chiefest excellencie.

2

2. Whether you make him your chiefest *Treasure*.

3

3. Whether you make him your chiefest *joy* and *Delight*.

4

4. Whether he be your chiefest *Refuge*, to whom your hearts retire on all occasions.

5

5. Whether you set him up in your hearts for the chiefest *Commander*.

My beloved, if you find all this done by you, then out of doubt, Christ belongs to you; They are all severall, but they meet in one center, and serve together to make up one rule of triall, to know whether you have tooke Christ to you.

you or no ; and I will handle them all distinctly as I have named them to you.

1. Therefore consider whether Christ bee thy chiefest *Excellencie* ; for it is naturall to every man to seeke some excellencie or other. Indeed beasts, so they may have that which is necessary for the life and service of nature, it is enough for them ; and it may be it is enough for all brutish men, whose soules are buried in their bodies that are but sepulchers of men, in whom that spectacle of excellencie which is rationall, belonging to a man is quenched in sensuality. These men, it may be, seeke no excellencie at all, but so they

they may live in pleasures, so they may have that which belongs to their bodies, and to this present life, it is enough for them. But a man who hath any thing of a man in him, as he is a man, considered in these higher parts of his soule, his *mind* and his *will*; he seekes another excellencie futable to these parts: hee serves a higher, a more spirituall immateriall substance, such as the soule is; and according as mens minds are of divers fashions, so they are in a way of seeking severall excellencies for themselves, yet according to their different ages. Children delight in childish things, and so doe men likewise



wife, from whom this childishnesse is worne; yet according to their severall fashion and understanding, so they seeke a severall excellencie. Some seeke learning, knowledge and excellencie in their profession; this is the excellencie they would have. Some seeke great places of authoritie and command, and if they had their wish, that is the excellencie they would have; Some seeke the favour of the Prince. Some to have a great estate, that men may say, he is worth so much, hee hath such Lordships, such faire houses, and lands belonging to him; if hee had the excellencie he desires, these  
he

he would have. Every man in his owne kind, according as mens understandings are stronger or weaker; according to their different education, as it hath beene more noble, and ingenious, according to the severall companies they keepe, where they find such and such things magnified; according to the severall ages they live in: (as wee say something is in request in one age, in one companie, something in another) I say according to these severall occasions, so every man seekes a severall excellency to himselfe. Now consider what excellencie thy heart desires, above all things else, whether it bee  
Jesus

Iesus Christ to bee in him;  
to excell in grace, to have  
a new draught of Gods I-  
mage in thy soule; or whe-  
ther some such thing as I  
have named: Consider  
what is the proper vertue  
thou wouldst have thy  
soule to excell in, for there  
are severall vertues; every  
thing hath some vertue or  
other which is proper to  
it; as the vertue of a knife is  
to cut well; the vertue of a  
horse to go well; the vertue  
of medicine to heale well;  
the vertue of a souldier to  
fight well; and the vertue  
of a Christian to bee a holy  
man; to be holy, gracious,  
and unblameable in his  
conversation. Now what  
is the proper excellencie  
thy

thy heart aymes at : what is that thou esteemest thy vertue, that if thou wert put to thy choyse that thou mightest have a wish granted thee, thou wouldst most desire ? Whether wouldest thou desire this ; to excell in grace and holinesse, to have thy sinfull lusts mortified, to have thy heart put into a holy frame of grace : or whether, ( if thou wouldest deale impartially with thy selfe ) is it not some other excellency that thy heart runnes upon : that thy thoughts and affections are most set upon : Consider when thou lookest upon others, what seemes most gracious

ous in thy sight, by what thou doest most value the excellencie of another man, for it is likely thou so esteamest thy selfe also: Consider therefore I say what thou measurest thy selfe and others by; A man that is in Christ, sets so much by himselfe, and by every man as he is in Gods Booke: as you see, men are rated, and their wealth esteemed according as they are in the Kings bookes. See what thy heart saith to this, whether thou settest so much by thy selfe and also by every man else, as hee is in Gods favour; as hee hath the eminencie of grace and also of holinesse above

1 Cor. 2.  
1, 2.

above others; or whether it be something else by which thou ratest thy self & others: Consider what is that outward badge, that Liverie, that Cognizance thou desirest to weare, which thou shouldest boast of among men: you shall see it in *Paul*, (saith he) When I come amongst you, I doe not regard the excellency of naturall wisdomes; I care not to come with that; The time was when I prized it, as you prize it now; but now (saith hee) it is another excellency which I seeke, which I desire to weare (as it were:) When I come amongst you, to preach the Gospell (saith he) I care for nothing else,

I

I care not to be thought to know any else, than *Christ crucified*: Consider with thy selfe now what thou wouldst have most eminent in thee, in the eyes and eares of men, that which thou wouldest weare in the view of all the world; whether it be the Livery of Christ; to professe the feare of God, to excell in grace and holinesse, though the world disgrace, despise and hate thee for it: Is this that thy heart desires? If so, its a signe thou seekest Christ for thy excellency. Consider likewise what it is that thou esteemest thy chiefest wisdom; for it is the disposition of men before they be in Christ, before

1 Cor. 2. 14

Deut. 4. 6

fore they have experience of the wayes of God, before they bee regenerate, when they looke upon those wayes in others, they reckon them folly, *they are foolish to every naturall man*; but when they are once in Christ, then are they wisdom unto them, that is, they reckon him the wisest man that excels most in those foolish courses; as before they deemed them. It is the Lords expression. *Deut. 4. 6. This shall be your wisdom before all people, to keepe my Lawes and Commandements.* Consider now what is that thou reckonest thy chiefest wisdom, before all people; whether that which before thou



thou thinkedst folly and weaknes & hadst a disposition in thy heart to contemne and scorne? whether now settest thou it at a higher price, and dost in truth thinke it thy wisdom, and art willing that all the world should know that thou thinkest so? By this you shall finde whether you make Christ your excellency, by considering whether your hearts goe this way or no, to seeke a vertue in the excellencies of Iesus Christ, and so shew them forth to others; by examining whether this be thy chiefest wish, that thou maiest be a Christian; & that thou mayst be found in Christ; that thou maist be able

Phil. 3. 7, 8

able to say as Paul sayd, I reckon all other things as drasse, as base and vile things; onely to bee found in Christ, to bee cloathed in his righteousness, to excell in the grace of his Spirit; this onely I prize a most excellent, and most worthy: And this is the first.

Math. 13.  
44.

2. Secondly, consider what is thy chiefeest Treasure, for you see He that had gotten the field, he gave all that he had for it, and went away rejoycing, for he reckoned it the greatest treasure, and worth all the rest. It is certaine, whosoever hath taken Christ, doth so esteeme of him, he reckons him to bee his chiefe treasure.

You

You will say, How shall I know it? *Obiect.*

Why, consider what *Answ.*  
men doe with their treasure, for it is certaine (as I said before, of excellency, so) every man hath some treasure or other; The poorest man that is, hath a treasure, some thing that he esteemes of, which he makes account of. I aske not what thou art possesst of, but what thou most esteemest: for treasures are as they are most esteemed of. As wee say of jewels, the worth of them is according to mens fancies, according as they are esteemed, so it is with every mans treasure; One makes this thing his treasure, another that. Now

C

(I

.33.20

.33.21

( say ) consider what thou makest thy treasure ; and you shall know what your Treasure is , by these markes.

1. A man layes up his treasure in the safest place. Then if Christ be thy treasure, thou wilt lay him up in the innermost parts of thy heart, hee shall not dwell in thy tongue, hee shall be layd up in the closet of thy heart ; hee shall not dwell in thy outward man, in thy understanding onely, but he shall be layd up in thy inward part ; ( that is ) hee shall be pitched up on the very bottome of thy heart, and there he shall rest, there thou wilt entertaine him.

2. Againe,

2. Againe, what a mans treasure is that hee keeps with the greatest care, with the greatest warinesse and sollicitude. So wilt thou the Lord Iesus, when once thou layest him up in thy heart, thou wilt not be carefull for any thing, so much as to keepe him safe; that is, to keepe the assurance of his favour safe, to keepe him neere thee, and thy selfe neere unto him: thy minde will bee more carefull of this, more than of all things else: Thou wilt then take heed of all things that may cause a distance betweene thee and him; thou wilt then take heed of whatsoever may loose him, of whatsoever may

C 2      make

make a separation between the Lord and thee; thou wilt bee more careful for this, than any man is to keepe his health, or to keepe whatsoever it is that he makes his Treasure.

3. Again, whatsoever is thy treasure that thou wilt most esteeme, thou wilt set it at the highest rate above all things else. Before a man is in Christ there are many other things, which in truth, (howsoever hee pretend something else) he prizeth at a higher rate than Christ; Worldly vanities before hee is in Christ, seeme great things to him; but when he is in him once, he lookes upon them with another eye. My beloved,  
you

you know there was a time  
 when, *God looked upon the  
 creatures, and they were ex-  
 ceeding good*, even all that  
 are in the world; those  
 things that men magnifie so  
 much; I I say, there was a  
 time when they were ex-  
 ceeding good: but sinne  
 hath blowed upon them, it  
 hath blasted the beautie  
 and vigour of them, so that  
 now when the Lord looks  
 upon them, this is the sen-  
 tence that is pronounced of  
 them, this is the verdict  
 that is now given of them,  
 you know, in *Eccles. 1.  
 14. They are all vanitie and  
 vexation of Spirit.* Con-  
 sider if thou bee able to  
 looke on all these things  
 (even the best things the  
 world

Gen. 1. 3 1.

world hath) as things being but meere vanity: things wherein the Lord sowed not mens happinesse, and therefore thou canst not think to reape it there. If you marke but the expression the wise man useth in 1 Eccles. saith he; *All things under the Sunne are vanitie*: now there is a reason contained in these words why they are but vanitie; for waters you know, they ascend not higher than the fountaine, and they carry not any thing higher than their owne ascent; so all the creatures that bee in the world, they bee but under the Sunne, therefore they cannot ascend to that happinesse which is above the Sunne



Sunne, nor carry you to that condition which is above; for happinesse is above the Sunne, layde up in heaven. Therefore saith hee, all things under the Sunne if they bee considered to make a man happy, they are but vanitie. Now consider whether thy judgment be so of them or no, whether it bee conformable to the holy Ghost, whether thou hast this conceit of all other things, but the quite contrary conceit of Iesus Christ; whether thou canst thinke of him, as of one that is most excellent and thy chiefe treasure, as one that is farre beyond all these, as one upon whom thy heart is pitched, as one

in whom all the happiness thou possessest is contained.

4. Again, a mans treasure is that which hee will bee at any cost to get, hee will beate any paines to attain it. It is that, on which his heart is bestowed, and affections are occupied about. Is it so with thee when thou comest to Christ Iesus? art thou willing to be at more cost and paines to get him, than any thing besides? Is thy heart and affections more bestowed upon him? For where a mans treasure is, there his heart is. I doe not aske whether thou bestowest more time upon the matters of grace, than the duties

Math. 6. 21

duties of thy calling; but, whether thou dost them with more intention, whether thou bestowest thy time and paines upon them, as upon that which thou reckonest thy treasure, farre exceeding all other?

5. Fifthly, consider whether thou art willing to part with any thing rather than with Christ Iesus: for whatsoever is a mans treasure, you know a man will part with any thing rather than it. Is it so with thee? hadst thou rather part with any thing than with Christ? than to part with a good conscience; with the graces of the Spirit, or with any thing that tends to holi-

ness to build thee up further in the worke of Gods grace: I say, consider whether thy heart bee willing to part with any thing rather than with Christ; for thou shalt finde this, that Sathan and the world will cheapen Christ, and when they come to bidding, they will bid well. Consider whether thy heart can give a peremptory answer to the world, and say thus, I will not sell Christ, I will not sell a good conscience for any thing; yea, when Satan and the world bid highest, and tell thee as he did Christ, *that he will give thee all the riches and the glory in the world, if thou wilt part with Christ*; Consider

Math. 4.8.

9.

sider whether thy heart be ready to deny whatsoever hee offers to thee, (as hee will bee sure to offer that which will be most sutable to thy disposition) whether thy heart hath taken this resolution to it selfe; Christ is my chiefe treasure, I will part with all therefore, I will part with libertie, with life, with goods, with credit, with pleasures, with profits, with whatsoever is neere and deare unto me, rather than I will part with the Lord Iesus. If this be thy hearts resolution and minde, then Christ is thy chiefe treasure; that's the second thing.

3. Thirdly, consider what

what is thy chiefe joy and  
delight, what is thy life, (I  
put them together, for that  
which is a mans chiefe joy  
indeed, is his life.) For we  
know life is nothing else  
but that joy which the  
heart hath, whereby it is  
nourished and fed as it  
were; for life is not to have  
body and soule joyned to-  
gether, to bee a living man,  
in that sense we usually take  
life; for if that were life,  
then those in hell should  
not be said to die the death;  
for you know in hell there  
is a conjunction of soule  
and body, and yet men are  
not said to live there; for it  
is death, which is the pu-  
nishment of sinne: and in-  
deed you shall finde that  
there

there is something a mans heart cleaves unto, wherein he rejoyceth, which is the same with his life. Therefore looke as the Soule enlivenst the body, so the conjunction of the present things which hee reckons his joy, that is, his life, enliven his soule, hee cannot live without them. Now if Christ be thy chiefe joy, thou wilt finde this, that thou canst not live without him, as men are wont to say of their delights; Such a man cannot live without such a thing; so it is true of every man that hath taken Christ, hee is not able to live without him. This life is no life, and therefore if there bee but a separation be.

Cant. 5. 6.

betweene thee and Christ,  
 if a mans conscience be as it  
 were clouded for a time, he  
 findes no rest, hee doth as  
 the Spouse in the *Canticles*;  
*She seekes from one place to*  
*another, and gives her selfe*  
*no rest, till she find him,* and  
 why? because it was hee  
 whom her soule loved. So  
 you shall find, Beloved,  
 whatsoever it is that your  
 foules love, whatsoever  
 you make your chiefe joy,  
 you will take no rest, but as  
 farre as you love and enjoy  
 it. Therefore for the fin-  
 ding of this, whether  
 Christ be thy life and thy  
 chiefe joy, consider what  
 it is that thy thoughts  
 feed upon; every wicked  
 man, every man that is out  
 of



of Christ, there is something that his thoughts feed upon, some things there are, in contemplation of which the soule solaceth it selfe; some pleasures that are past, present, or to come: the very thinking of these are the greatest joy of his heart, hee roules them under his tongue; even as a Scrvant that hath got some dainty bit out of his Masters presence, and eates it in a corner, so the soule of a man hath out of Christ some secret, some stolen, some unlawfull delights, that it feedes upon and delights in: Consider therefore well with thy selfe, what breakefast thy morning thoughts

Psal. 42. 8.

thoughts have (that I may  
 so say) what breakefast  
 they have every morning,  
 what is that *Pabulum*, that  
 food of the soule, where-  
 with thy thoughts and affe-  
 ctions are nourished and re-  
 freshed from day to day;  
 whether it be some carnall  
 pleasure, some reflecting  
 on thy state, upon thy  
 wealth, upon thy friends; or  
 whether it bee on Christ.  
 See (as *David* exercised  
 it) whether bee they thy  
*songs in the night?* All car-  
 nall men have something  
 past whereby they com-  
 fort themselves, something  
 present whereby they  
 cheare up their hearts;  
 something to come, some-  
 thing in hope. So every  
 man

man that is in Christ, hee  
hath the comforts of the  
Spirit; the meditation of  
the priviledges that hee  
hath in Christ, the hope of  
Gods favour; These are his  
appointed food, these are  
the things that his soule  
feeds on in secret; yea the  
very workes that hee doth,  
that seeme to bee the har-  
dest part of a Christians  
life, the very workes that he  
doth in serving the Lord  
from day to day, even that  
is his meat and his drinke;  
that is, it is sweet and ac-  
ceptable to his soule; as  
meate and drinke is to the  
hunger and thirst of his bo-  
dy. Now, consider with  
thyselfe whether it bee so  
with thee; whether that  
from which

which is thy continuall  
feast, without which thou  
canst not live, be Christ; or  
the assurancethou hast, that  
he is thine and thou art his;  
whether it bee the privi-  
ledges thou hast in him; and  
the things that belong to  
the Kingdome of God; See  
whether these bee thy life,  
the things without which  
thou couldst not live; or  
whether it be something els,  
some stollen delights, some  
unlawfull pleasures, some  
thing else that thy soule  
and affections are set upon.  
This is the next thing by  
which thou mayest try thy  
selfe whether thou belong  
to Christ or no, to consider  
whether he bee thy chiefe  
joy, whether thy soule bee  
most

most filled and satisfied with him. And this is the third thing.

4. The fourth is; to know whether hee bee thy chiefe *Refuge*; If thou be one that hath tooke him and received him, I say, hee is thy chiefe refuge. For every man hath some refuge, some castle or other to which his soule retires in all difficult and doubtfull cases, by reason of that indigency, that insufficiencie to which the nature of man is subject. There is something that hee must have to leane unto, (marke it) for mankind is like that generation which the Wiseman speakes of: You know it is sayd of the Connies, *They are*

Pro. 30. 26

*are a generation not strong;  
and what then? and there-  
fore they have their bur-  
rowes to hide themselves in.*

I say, such is the generation of mankinde, he is a weake creature, a generation not strong, therefore there is something that hee must leane to, something out of himselfe, some sufficiencie besides himselfe; some strong hold, some refuge every man hath; I say every man hath some refuge or other, whither hee thinkes his soule may go, and there he may have succour in cases dangerous and in troubles. Now consider what is thy refuge, whither thy heart runnes in all such cases, to what wing, to what strong

strong hold : In dangerous  
cases, you see every crea-  
ture hath some refuge or  
other : The Child runnes  
to his Mother. The Chic-  
kens runne to the Henne.  
The Fox to his earth, the  
Conneys to their bur-  
rowes : so every creature  
to their severall corners  
and receptacles proper to  
them : I say, so it is with  
every man, so that every  
one of you to whom I  
speake, there is somewhat  
that is a secret refuge to  
which your hearts fly.  
Now consider whether  
that bee Christ or some-  
what else. A covetous  
man (or rather a man of  
this world) he hath wealth  
for his strong hold, in  
which

which his heart comforts it selfe; well, saith he, what change of time so ever come, yet I have an estate to hold me up; and when hee is ill spoken of abroad, yet he applaudes himselfe with that he hath at home; The Courtiers, they have the Princes favour, that is their refuge wherein they comfort themselves; Those that are given to Company, they have good fellowes, such as they that are their companions, and so long as they speake well of them, they care not who speake ill of them; Some have a refuge of this kind, some of another, every man hath his refuge. If you will looke into the



the Scriptures, you shall see *David's* refuge, in any distress upon any occasion; at *Ziglag* he comforteth himselfe in the Lord, his heart did flye to him, as the chickens flye to the henne, there he comforted himselfe, there hee shrowded himselfe, there he encouraged himselfe in the Lord. When hee fled from his sonne *Absolon*, was not the Lord his refuge? Yet (saith hee) *he is my buckler and my strong hold*, Psalme 3. which was made upon that occasion. What was *Jacobs* refuge when he fled from his brother *Esau*? Did not he goe to the Lord, and seeke to him by Prayer? *Lord, thou hast sayd thou wilt doe mee good,*

1 Sam. 30.  
6.

Gen. 31.  
12.

good; now I fly unto thee, I beseech thee performe thy promise, thou art my refuge. Consider others now, what was their refuge: *Iudas*, when he had betrayed his Master Christ, and his conscience was upon him for it; he goes to the high priests and brings the silver to them, Why, saith he, you set me a worke, you are the authors of it, and I hope to finde some comfort from you; you see he found little comfort in his minde, yet that was his refuge. The Kings of *Israel* and *Iuda* when they were distressed, they fled to *Egypt* and to *Assur*, to this or that help, which (the Lord sayd) were broken reeds to them, but

but yet that was their refuge. This is the manner of every unregenerate man that is in his naturall estate, some refuge hee hath; friends, or wealth, or credit, or the favour of the Prince, something or other it is: and if hee be destitute and have no refuge (as sometimes it so falls out) then his heart is shaken as the leaves of the forrest, *Their hearts were shake even for feare of the King of A-ram, as the leaves are shaken in the forrest;* and why? Because they knew not how to defend themselves: they had no refuge to flye to. So you see it was with *Belsazzars* heart; so *Achitophel*; and so *Saul*; when he sees

Isaiah 7.2

D

that

that he must die the next day, and that there was no refuge for him : then I say their hearts sanke and dyed within them. And now consider how it is with thee what is the refuge to which thy heart flyeth, and which thy heart makes most account of ( for every man thinkes with himselfe, change of time may come, and what shall bee my comfort, what shall be my strong hold at that time. ) Dost thou flye to Iesus Christ ? is he thy succour when thy heart is dejected at any time and faints within thee ? from which fountaine dost thou fetch thy comfort ? Dost thou flye to Christ, to comfort thy selfe in him, when

when thou art in a doubtful  
case, that concernes thee as  
much as thy life: whither  
dost thou goe for counsell  
and direction: is it to Christ  
to beseech him to guide  
thee, to direct thee, when  
thou art pressed hard: whi-  
ther doth thy heart goe for  
succour and for helpe to  
keepe thy selfe safe: Is it  
to Christ, or to somewhat  
else: My beloved, I assure  
you this, that a carnall man  
that is not in Christ, in these  
times of distresse knowes  
not whither to go; he dares  
not goe to Christ, for hee  
feares that it shall be asked  
him, upon what acquain-  
tance: for he hath beene a  
stranger to the Lord, hee  
was never acquainted with

D 2

him:

him: but a carnal man that is out of Christ, hee goes to his muses, hee goes to his farmes, he goes to his bushes, as the hunted Hare was wont to doe, to goe to the places that shee used when shee lived quier, thither shee flies when shee knowes not how to escape: so in that fashion it is with men, looke what things they were wont, to which their hearts had recourse in time of prosperity, and what their haunts have beene; to those bushes they flye: But alas! they are but bushes, such as will not defend them. But now the Christian on the other side, the muse, the farme as it were (it is but to expresse it

it to you) that his soule is acquainted with, the strong hold that hee was wont to flye unto, upon every severall evill, upon every ordinary doubt, upon every dejection, discouragement and fainting of heart; hee was wont to flye to Christ, and there hee was wont to finde comfort, and thither hee goes in time of greatest difficultie in the day of death, and there hee findes comfort. Consider if he be thy chiefe refuge, for if thy heart hath taken him as he is thy chiefe excellency, thy chiefe joy, thy chiefe treasure; so hee will be thy chiefe refuge, yea when all things else are taken away, yet that cover re-

maines safe: Suppose thou  
 bee in prison, suppose thy  
 credit bee taken away, ( I  
 meane ) thy worldly credit  
 (for the other credit cannot  
 bee taken away from any  
 man that hath Christ: ) sup-  
 pose thy life bee taken a-  
 way, suppose thou be stript  
 of all that thou hast; yet  
 thou hast Christ for thy  
 chiefe refuge, and thou  
 thinkest so, and thy heart is  
 satisfied with it. As *Paul*  
 saith, when he was a priso-  
 ner, when hee was naked,  
 when hee was destitute,  
 when he was stript of all,  
 yet (saith he) *I know whom*  
*I have trusted*; As if hee  
 should say, yet I have him  
 safe, yet my cover is over  
 my head, yet I am safe in  
 my

2 Tim. 2.

12.



my castle; I have chosen him, I have him in death, yea then Christ hee is advantage; he is a cover, a castle, and a refuge.

1155. Last of all: consider whom thou ferrest up for thy chiefest *Commander*, who it is to whom thou givest the chiefe command in thine heart. You will say how shall I know that? Why (my beloved) hee whom a man feareth most, and loveth most, that is hee whose friendship above all others hee would least lose, and whose dislike and separation he doth most feare, certainly he will be most obedient to him, he will be most observant of him. Art thou so to Christ? take all

*Quest.*

*Answ.*

the things in the world, if thou set up him, as him whom thou most fearest and lovest, thou wilt most obey him: So againe, hee whom thou thinkest can doe thee the greatest good, and the greatest hurt, him thou wilt most obey; if thou thinkest in good earnest that Christ is able to doe it, then thou wilt most obey him. As for example, if thou looke to any man in the world, a man that is out of Christ, hee thinkes that the favour or the wealth of the King, can doe him more good and more hurt, than the favour, or the losse of the favour of Christ; He thinkes that wealth, or crowne, or something else, (ma-

ny

ny things there are that he thinkes) can doe him good and more hurt : therefore hee more respects their command, than the command of Christ; but a man that sets up him for his chiefe *Commander*, hee regards nothing else when it comes to crosse it, when it comes to thwart any command of Christ, because he saith thus to himselfe in his heart in secret : It is the Lord that can doe the greatest good, and the greatest hurt, therefore I care for no more. So *Naboth* he cared not for *Ahabs* wrath. So *Mordecai* cared not for *Hamans* displeasure : so did the Apostles, they cared not for the High

Ester 3, 2.

D 5.

Priests

Dan. 3. 16,  
17, 18.

Priests, nor what they could doe; *Act. 4.* So did the three children (as you call them) *they cared not for the fiery furnace* of *Nabucadnezar*; nor for all that hee was able to doe; and why: because they thought that Christ, that God was able to doe them more hurt, and more good. Now take any commander in the world, when you regard not the punishment, nor the reward that he is able to inflict or to give you, his authoritie is gone; Now when you set up Christ, and thinke so of Christ, you are ready to obey him, and obey him rather than any other. Therefore consider with thy selfe this, & consider

der seriously: askethy heart  
the question, what is that  
thou ferrest up to bee thy  
chiefest Commander? For  
there are three great Com-  
manders in the world, that  
divide all mankind be-  
twene them almost: And  
that is wealth, and estate:  
worldly credit and honour,  
to live in esteeme; plea-  
sures, and delight. Now  
thinke with thy selfe when  
any of these three great  
Commanders come with  
any command contrary to  
that which Christ com-  
mands; thinke with thy  
selfe what thou wilt doe in  
such a case, what wast thou  
wont to doe; looke to past  
experience; looke backe  
to thy former wayes, see  
what

what thou wast wont to  
 doe; thinke with thy selfe  
 when such a Command  
 comes, what thy heart  
 reasons upon; if concupis-  
 scence, if a strong lust,  
 if a strong impetuous de-  
 sire come, and bid thee  
 to doe something, which  
 is contrary to that which  
 Christ would have thee  
 to doe, what art thou  
 ready to doe in such a case?  
 If thy profit, the maine-  
 nance of thy estate, thy li-  
 berty, thy wealth, thy con-  
 venience in this world  
 come and command thee  
 to doe one thing, and  
 thy conscience (which is  
 Christs vicegerent) come  
 in his stead, and command  
 thee another thing, what  
 art

art thou ready to doe in  
that case? So when thy  
credit, thy honour, and re-  
putation, thy vaine glory  
shall come and bid thee  
doe one thing, and Christ  
shall bid thee doe another,  
what is thy resolution,  
what art thou wont to doe?  
By this thou shalt know  
whether thou settest up  
Christ, as the chiefe Com-  
mander in thy heart or no,  
whether thou givest him  
thy chiefe throne, whe-  
ther thou exaltest him for  
God in thy heart; you  
know when you exalt him  
for God, every thing then  
yeelds, if in truth he be set  
up for God in thy heart:  
Therefore consider what it  
is that thy heart sets high-  
est

est, whether thou exaltest him most, whether (when any of these threatning, crying commands come) thou canst give them an absolute deniall, and say with thy selfe, I will not obey you; and if they threaten imprisonment, or disgrace, and losse of life, and if I doe not obey such a lust, I shall bewrung and pincht for it, I shall lose such delights: well, I am resolved to beare all this. On the other side, when they shall come with false proffers, you shall have this honour, and this advancement, and this convenience: If thy heart can say now, I will have none of you, for I see it is a command contrary  
to



to his that is above, whom I have set up for my chiefe Commander, whom I resolve to obey, whom I take to bee greater than all the friendship in the world, than all the profits, pleasures, and credits in the world; I say thus examine thy selfe what thy heart is toward Christ, what it is to his command; and (let me touch that by the way) thou must also shew thy obedience to Christ, in thy obedience to others. My beloved, there are indifferent things, that are in themselves not of moment one way or other, whether wee doe them or not doe them; and though the omission of them in themselves

selves be nothing, yet when it shall bee of contempt, and neglect of those that are set in superiour place over you, in such a case you ought not to doe it: this is a rule in divinity, that indifferent things may bee omitted except in two cases, in case of scandall, and in case of neglect, and contempt of authority: therefore when there is neglect, when men shew contempt, for that cause it is to bee done, though for the other it is not to be done. This I touch but by the way, that you may consider it in your particular occasion.

Now my beloved, you see these five things, by which you may know if  
you

you have tooke Christ, or  
no: ye know when a man  
comes to examine himselfe  
whether he be a fit man, a  
man that hath any right to  
come to the Lords Table,  
hee must consider whether  
he be in Christ, otherwise  
he hath nothing to doe ei-  
ther with this priviledge, or  
with any other. Now to  
be in Christ, there must (as  
I sayd) goe a double act,  
there must bee one on thy  
owne side, there must bee  
one act on thy part to take  
him; and there must bee an  
act on his part, there goes  
out a strength and a vertue  
from him by which hee  
takes thee & comprehends  
thee. The time is past, and  
I cannot proceed further;  
onely

onely remember this that hath beene sayd to you, and examine your selves by it, whether you be in the truth, whether you make Christ your chiefe *Excellencie*, your chiefe *Treasure*, your chiefe *Ioy*, your chiefe *Refuge*, your chiefe *Commander*; if thou finde that thou hast done this, if thou finde thy heart wrought to such an act as this, to take Christ in such a manner, then thou hast Christ, thou art in him, then thou hast a right in him, and mayst come with comfort: but if thou have it not, then I must charge every one of you in the name of Christ Iesus, (in whose authority we come) that you meddle  
not

not with such holy myſte-  
 ries. My beloved you know  
 what I have often told  
 you, there is a neceſſitie  
 layd on men to come to the  
 Sacrament : you know he  
 that neglected the Paſſeo-  
 ver was to bee cut off from  
 the people. It was a very  
 great finne : ſo it is to omit  
 the Sacrament : you have  
 diuerſe Sacraments every  
 Tearme, and if your buſi-  
 neſſe hinder you from one  
 you may come to another ;  
 yea there is a neceſſitie lyes  
 upon you to come, but  
 yet wee muſt give you a  
 double charge, one that  
 you omit it not ; and ano-  
 ther that you come not hi-  
 ther unleſſe you bee in  
 Chriſt ; What haſt thou to  
 doe

Levit. 23.

29. 100

1 Cor. 11.  
29.

doethat art a profane person, thou hast nothing to doe with Christ, thou art yet a stranger to him, that thou shouldest thrust in to the Lords Table? thou ought'st not to doe it, if thou dost, *thou eatest and drinkest thine owne damnation*, in stead of thy salvation.



*The Second Sermon.*

*Use.*

**A**Nd so now we come to the Use, and that is, that there is an Act of Christ to make

make an union betwixt us,  
that we may be his, and he  
ours:ther's an act of his, that  
is, there is a certaine power  
or vertue come from him,  
even as there doth from  
the Load-stone to the iron,  
that drawes thee to him;  
there goes out a vertue and  
power from him as to the  
woman that touched the  
hemme of his garment, that  
healed her bloudy issue;  
such a power goes out  
from Christ to every man,  
that is in him. And as you  
must examine it by your  
owne act, so in the second  
place you are to examine  
it by this; consider whe-  
ther there hath gone out a-  
ny such power from Christ  
to take and comprehend  
thee:

thee: For you must know this, that when once we are in Christ, then there goes forth an effectuall Almighty power from him, which doth not make a little light alteration on the superficies of the heart, but it altersthe very frame of it, it turnes the very rudder of the heart, so that a mans course is to a quite contrary point of the compasse; it is such an alteration as doth breed in us, not some good conception onely of purposes and desires which many have, which when they come to the birth, there is no strength to bring them forth: but hee gives to us a power and strength to perform them: That is, he doth



doth not put upon us a washie colour of profession, but hee dyeth us in graine with grace and holinesse. And therefore consider whether thou hast found any experience of such a power going out from Christ to thy heart; This my beloved, differs from common graces, from the common forme of godlinesse which is in the world, as much as life differs from the picture, or the substance from the shadow; as a through performance differs from a proffer, or an offer: or that which hath sinewes & vigor, differs from that which is weake and powerlesse. Therefore this power of Christ which he  
puts

1 Cor. 4.  
24.

puts forth and diffuseth into the heart of every man that is in him, is called the *Kingdome*. And the *Kingdome of Christ* is not in word, but in power: That is, when once hee rules but as a King, he exerciseth a Kingdome there, and hee saith not onely to us; I will have such a thing done, they are not weake and powerlesse commands that he gives to the heart of a man that he dwels in; but saith he, *The Kingdome of God* is not in word but in power; that is, there goes an efficacie with those commands, there goes a great strength with them, that brings every thought, and every rebellious affection into subjection

jection to it; and therefore consider I say, if thou wouldest have these vertues, whether thou bee in Christ, whether any such power hath gone out from Christ to thy heart.

But you will say, what is this power and vertue, and in what manner is it infused into the heart of man, for this seems to be a narration of a thing a farre off?

*Quest.*

My beloved, we will expaine it as well as we can to you; even as you see an Artificer working with his instrument, there goes a certaine vertue out from that Art which is in his minde, and guides the instrument to make this or that, the which without it  
E could

*Answ.*

could not bee done, when hee makes any artificiall thing, as a knife, or a sword, or when the Potter fashions the Pot, his hand is set on worke, and there is a certaine invisible passage, a certaine secret influence of the Art that goes along with his hand, that brings forth such an artificiall thing; or even as you see the members move; a man moving his arme, or his hand, or any part of his body, there goes a certaine vertue from his will, a certaine secret power, efficacie, and command that stirres them this way or that way, the thing wee see not, yet wee see it in the effect; or as you see it in the crea-

creature, you see the creatures that God hath made, they have all their severall instincts, by which they are instigated to doe this or that; you see the birds are instigated to make their nests in such a fashion, at such a season; so every creature according to his severall kinde. There goes out from God who is the author of nature to these workes of nature, a certaine vertue that puts them on, and instigates them to this or that: and as you see an arrow that is shot by the Archer: there goes a vertue together with it, that directs it just to such a marke, so farre, and no further. So after this manner

there comes a power from Christ to his members; as soone as a man is in him, there comes such a secret divine, unexpressable efficacy that workes upon the heart of him in whom hee dwels. And therefore the conjunction betweene him and us, is compared to that which is betweene the soule and the body, that acts and stirres us to and fro, according to its will and pleasure, such an efficacy shalt thou find, if thou belong unto him, and therefore consider if there be such a thing or no.

*Quest.*

But you will say, to what purpose is this efficacy, and what doth it in my heart when it comes there?

Why,

Why, I will tell thee *Answ.*  
 what it doth; it is expref-  
 fed in plaine termes, 2 Cor.  
 5. 17. *Whofoever is in Chrift*  
*is made a new creature;* That  
 is the work: it effects it is  
 fuch a power and efficacie  
 as makes thee a new crea-  
 ture; That is, it breakes in  
 peeces the old building, it  
 quite takes away the first  
 print; As when a man  
 comes to make a new  
 ftampe, the first muft bee  
 removed. So that this effi-  
 cacie that goes out from  
 Chrift, it hath a double  
 vertue in thy foule, to  
 weare out the old ftampe,  
 to breed a death of the old  
 nature, of the old man, to  
 ruine and breake downe  
 the old building, and to fet

up a new one; and that the Scripture calls a new creature: and therefore consider with thy selfe, whether thou finde such a vertue as hath put thy heart into such a new frame, as hath moulded it all together, and hath put it into another fashion than it was; consider whether all in thee bee new.

*Quest.*

You will say, this is strange, must all be new?

*Answ.*

2 Cor. 5,  
17.

My beloved, you know the words they are cleare; *Old things are passed away, all things become new.* ( In the same place which I quoted before ) that as the command was in the offering of the Passeover, not a jot of old leaven, but wee must



must part with it; Now this is the nature of leaven, it is alwayes purging out, and it will be purging out while we are here, onely the efficacie and strength thereof remaines not. Then thinke with thy selfe, is all new in me? looke what naturall disposition I have had: looke what naturall lusts and desires I have had, see what acts I was wont to doe, what old haunts and customes I have had, looke what old company I kept, what old courses I tooke, what my tract hath beene, is all this altered and every thing become new? (for, saith hee, it must be a new creature, a new nature:)

2 Cor. 5.  
17.

That is, it is not enough for

Math. 9. 16  
17.

a man to have a new course for a fit, to have new purposes and a new change that comes like flashes, I say, that is not enough, you may have many new things in you, that may bee in old hearts, *like peeces of new cloth in old garments*, that will doe thee no good at all; the Lord regards not that: *like new wine in old vessels*, so it is where there are some new things, that are good things in themselves; in a carnall and old heart, they are not fit for the heart, and therefore they never stay long there: So saith the text, *Put a new peece into an old garment, and it makes the rent greater.*

There-

Therefore all must bee new; I say there must be a new nature, that these new things may be there: even as the severall creatures are in their severall elements, as the elements are in their owne place, as the plants are in their proper soyle, as the branches are upon their owne roote. For then they flourish, then they hold out, then they continue; Therefore see whether this vigor, this efficacy, this verue hath gone out from Christ into thy heart; whether it hath not onely renewed all in thee, but also hath given thee a new nature; That is, whether it hath wrought such a change in thee, that all the

E 5      wayes

wayes of godlinesse and new obedience, become in a measure naturall to thee, so that thou canst doe them cheerefully, even as wee heare, and see, and doe naturall actions, and that thou dost them without wearinesse: for you know, things that are naturall we are not wearie of them; And so thou wilt doe them constantly, for what is naturall, stayes and abides by us, that it out-growes and out-wearies what ever is in us beside, Now hath there a vertue gone out from Christ, that hath wrought all this in you, that hath effected all this in you, that hath made all new: hath not onely done so, but  
hath

hath made it naturall to thee? But you will say, must it needs be so, cannot Christ take and comprehend me, but there must be this wonderfull change wrought, who can be saved then? I have then but little hope, when I am upon my death-bed, and then shall looke upon my old nature, and finde no such worke as this wrought upon me. Beloved, I beseech you consider this, that there is a necessitie of it: It is so, and it must be so, and except you have it, you cannot bee saved; you see the words in the Scriptures are most cleare, *Whosoever is in Christ is a new creature*: Doe but consider whether

*Quest.*

*Ans.*

2 Cor. 5.

2 Pet. 3. 13

ther it bee so or no ; there must be a new heaven, and a new earth ; You see that was the great promise that was to be fulfilled in our times of the Gospel. Is there not a new priesthood ; is there not a new covenant, and hath not the Lord said, there must be a new heaven, and a new earth ? That is, new graces from heaven, and a new company of men wrought on, and changed by those graces ? Shall those that are borne of old Adam, receive a power from him, to make them like to him, to carry his image, to bee corrupt, carnall, and sinfull as hee is. And doe you not think that the New Adam, the  
Second

Second *Adam*, shall have as much efficacie in him to make those new creatures, that are in him, that come to him? Certainly there is as much power, life, and vigor in the new *Adam*, to change every man that is in him, that comes to him, to make them new creatures, as in the old *Adam*, to make them like to him. Besides, hath not Christ sayd plainly; I came not into the world to save soules onely, that is not my onely businesse and errand for which I came into the world: but (saith hee) I came to purifie a people to my selfe, zealous of good works: in the 2 *Tis*. Now if that were the end of Christ

I. I. d. 11

Tit. 2. 14.

Christ's comming, dost thou thinke that hee will lose his end? Wherefore its impossible, that any man should bee saved, or have part in Christ, that hee should bee in Christ, and Christ in him, except his heart bee purified so, as to be zealous of good workes. If Christ dwell in thy heart, thou mayest easily know it; for dost thou thinke, that Christ will dwell in a soule and uncleanse place? hath hee not ~~pane eyes~~ And therefore it is certaine wheresoever hee dwells, that place must bee a fit Temple for him to dwell in; Wherefore of necessity he must cleanse thy heart, hee must fashion it, and

Heb. 1. 13.



and keepe it pure, cleane,  
and sweet, so as it may be  
a fit Temple for him and  
his Spirit to dwell and de-  
light in. Besides, doth hee  
not looke to his glory in all  
those that belong to him?  
he hath many eyes to looke  
upon them as it were, there  
are many *spectators men and*  
*Angels*, to see what they  
are, and how they behave  
themselves. If he should  
have a company of men to  
belong unto him that are  
earnall, perverse, and  
worldly minded, that have  
crooked wayes like other  
men, would this be for his  
honour? would it not bee  
sayd, Like men, Like Ma-  
ster? would it not reflect  
upon him? Certainly it  
would;

1 Cor. 4.9.

1 Pet. I. 15

would; and therefore the Lord so orders it, that those whom hee hath redeemed, shall be holy in all manner of conversation: Saith he, you must bee as I am, else it will be for my dishonour, *As I am holy, so every one of you must bee holy, in all manner of conversation.* Therefore let no man deceive himselfe, to thinke hee can goe away and yet bee in Christ, and bee saved through Christ and the mercies of God in Christ, when there goes out no such vertue and power from Christ to change him, to worke on him, to alter him, to make him another creature. And therefore I beseech you in the examining

examining of this, (for its a matter of great moment) to consider with your selves, If this be wrought in you or no; whether you find any experiment and effect of this mighty power, efficacie, and vertue: and let me bring you a little to particulars; Hath there gone out a vertue from him to enable thee to beleeve? There is a faith required in the *Deity*, there is a faith required in the *promises* of God, and there is a faith required in the *providence* of God, to thinke that every particular thing is ordered by it; There is also a faith in all the *threatnings* of God: Now for the manner of propounding; when the  
Scripture

Gen. 1. 1.

Math. 1.

Luke 1. 2.

Scripture comes to propound any thing, it propounds it thus, and no more: as you see in *Moy-  
ses*, he writes nothing but, *In the beginning God made  
heaven and earth, &c.* And so the Apostles write, *Such  
a thing was done, Jesus  
Christ was borne of the Vir-  
gin Mary: Thus and thus  
he did.* Now when the na-  
ked object is propounded,  
other writers what they  
deliver or write is rationall:  
They use Reasons and ar-  
guments to convince men  
of those things which they  
deliver; but when the  
Scripture sets downe any  
propositions of faith, it  
doth but barely propound  
them, for there is the Ma-  
jesty

jesty and authority of God in them, to confirme them.

But now here you will demand, ( the proposition being bur nakedly layd downe in the Scriptures ) what will enable a man to beleeeve it ?

*Quest.*

I answer : that certainly there is a mighty power that goes out from God and Christ, that enables thee to beleeeve with efficacy ; so that when the object is set before thee, there goes out a power from Christ to worke faith in thy heart, whereby thou truely beleeevest it, and so it appears in thy life : Wee thinke we beleeeve those things, but our lives doe manifest the contrary; namely, That there is not a powerfull faith

*Ans.*

faith wrought in us; for all the errours of our lives (though we observe them not) arise from hence, that these Principles are not thoroughly beleaved: if they were, it could not be, that there should bee such inconsequencies in the lives of men. Therefore consider if this faith be wrought in thee, whether such a power hath gone out, to worke such a faith, that hath changed thy whole course, as it will doe, if it bee once wrought in thee, by the power of Christ: So also consider, whether there hath a vertue gone out from him to worke love in thy heart to the Lord; for otherwise it is cer-

certaine, that there is no man in the world that is able to love God, or to come neere him, for all love riseth from *Similitude*, there must be an agreement and similitude between those two that love. Now every man by nature is as contrary to Gods pure nature, as fire is to water, and without an Almighty power to change his nature, and to worke a particular affection of love in him, hee can never bee able to love God : therefore its the baptisme of the holy Ghost; which workes this, *He will baptize you with the holy Ghost and with fire*, that is, with the holy Ghost which is fire: *I will multiply thy sorrowes and thy conceptions,*

Math. 3. 11

Gen. 3. 16.

tions. That is, the sorrowes of thy conceptions. Now love is as fire in the heart, and one fire must beget another; And therefore you have it in the common pro-  
verbe, *Love is a thing that cannot be bought with mountaines of gold and silver*; yet if thou be in Christ, there goes out a vertue from him, that stampes upon thy heart this holy affection, that breedes in thee this holy fire of love, so that thy heart cleaves to him, thou lovest him with as true, with as genuine, as naturall, and as sensible love, as thou lovest any friend; as thou lovest any creature in the world. Consider if this bee wrought



wrought in thee or no. And so forth thy knowledge, there is also a power in it; consider whether any such vertue hath gone out from Christ to make the knowledge which thou hast, powerfull.

You will say, what is that?

*Quest.*

That is, to bring on these truthes which thy heart assents unto, to bring them with that evidence, and fullnesse of demonstration, that thou shalt yeeld unto them, and practise them according to thy knowledge. Beloved, there is much knowledge among us, but who practiseth according to his knowledge? *We know God, but we glorifie him not*

*Ans.*

Rom. 1.21

*as*

Gal. 5. 20.

as God; and the reason is because there hath not gone a power with that knowledge, to make it lively and effectually, to passe through all the faculties of the soule, and to overrule them; for if there were such knowledge, it would alwayes draw affection and practise with it. So likewise consider whether there hath gone a power from him to mortifie thy lusts, (*Whosoever is in Christ hath crucified the flesh with the affections and lusts;*) not to lay them asleepe onely, but to mortifie and subdue them. See likewise whether there hath a power gone out from Christ, to helpe thee to overcome the

the world, *The lust of thine eyes, the lust of the flesh, and the pride of life*; for whosoever is in Christ *overcomes the world*, and all that is in the world. The world hath many things to worke upon us, and to resist and oppose us: It hath persecutions, it hath disgraces, it hath slanders and reproaches; which it casts upon holy men; and upon the holy wayes of God. And the men that are actours in this, are the devils factours; though they thinke not so, as the Apostle James expresse it; *Their Tongues are set on fire of hell*, to devise slanders and false reports, and to fasten them upon holy men, especially upon

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1 Ioh. 2. 16

Iam. 3. 6.

Luk. 2.34.

the Minister of the Gospel, and so upon all the wayes of God : I say they are the diuels factors, though they thinke not so : and those that beleeve them are the diuels receivers; the one hath the diuell in his tongue, the other in his eare. But the Lord hath appointed this. This is one thing whereby the world fights against the wayes of God, to discourage men and to hinder them, that they might bee stumbling blockes to them. So it was with Christ; he *was the falling of many in Israel* by reason of this; so was Paul, as a *deceiver, and yet true, &c.* Consider if thou hast this efficacie put into thy heart,

heart, that thou art able to overcome this, that thou art able to overcome all the offences, and persecutions, all the slanders and reproaches that are cast upon the wayes of God; and notwithstanding that, to thinke well of them, and to walke in them, and practise them. Likewise, as it hath these things on the one hand, so it hath pleasures and preferments, glory, riches, credit, and all things of that nature on the other; art thou able to overcome all these? So to shut up this point and prosecute it no further, thus you shall know whether you be in Christ: for that is the point; *Wee have assurance in him, that if we aske*

any thing, wee shall be heard, but first we must be in him; now to know whether wee bee in him, (as you have heard) there must be an act of ours, and secondly an act of his, which is this power that goes out from him, to change, to take and comprehend us. So much for the first thing.

Now for the second, if a man will apply or take to himselfe the priviledges we have by Christ, as this particular priviledge of being heard in our prayers, of comming to the Sacrament or any other; know this, that it is not enough to bee in Christ onely, but there must bee a certaine qualification, a certaine immediate

are fashioning, and preparation of the heart, or else though thou have a right to the priviledges, though they belong to thee: yet thou art suspended from the use, benefit, and comfort of them. And this is considered in these Fiye things. (I will but name them very briefly.) First, when a man comes to receive the Sacrament, it's not enough for him to be in Christ; no nor when he is come to doe some other duties, but moreover there must bee this also; those graces thou hast; this change; this new creature that is wrought in thee, which is but a heape of particular graces, these must be

*acted and stirred up* upon such an occasion: It is true, no man ought to come except hee have the graces of Gods Spirit wrought in his heart, that they may lye there in the habits, that they may be in the heart as fire raked in the ashes. But if a man will come to receive the Sacrament, and suffer these habits, these graces he hath to lye still there, he comes not as a worthy receiver; (there are indeed degrees of unworthinesse) he comes not as a worthy receiver except hee stirres them up, except they be *acted* at that very time: as for example; when we come to receive the Sacrament, we ought then to have an especiall



ciall humiliation and sorrow for our sins; wee ought then to have an especiall love to Iesus Christ; wee ought then to have a speciall rejoycing in him, & in all the priviledges we have by him; we ought then to have a speciall love to our brethren, the men with whom wee converse, and among whom wee live : now if a man come and receive, and doe not stirre up and act these graces, hee receives unworthily, and my ground for it, is this ; You see in the feast of *Reconciliation*, the Tenth day of the Seventh moneth, the Lord tels them there, *You shall come, and you shall keepe it, and you shall not doe worke, &c.* But is this e-

Levit. 23.  
27, 28, 29,  
30.

nough? no, He that doth not actually afflict his soule (saith he) that day, he shall bee cut off from his people, Levit. 23. 27. This is, though they had an habituall disposition, and their hearts were prepared to sorrow for their sinnes, and to take them to heart & bewaile them, this is not enough (saith he) at this time you must afflict your soules, that is, there must bee a stirring up of that sorrow. So likewise you finde this in the feasts, in more places than one, that when they come to keepe the feasts, at that time they shall eate and drinke, and refresh themselves, but in any case rejoyce, Dent. 12. & Dent. 16. I will not stand to repeate the

the places: that is, it's not enough for you to have thankfull hearts, to have hearts prepared for these things in the habit, but you must then rejoyce, for it is the season of it, (*for every thing is good in it's season*) and the Lord requires it at such a time. Therefore thus thinke with thy selfe whensoever thou comest to receive the Sacrament, this is the time that the graces I have, the habituall graces, must bee new pointed as it were, they must bee new whetted, new scowred, that they may be bright and shining upon such an occasion, when the Lord calls for it, you must then quicken and stir them up, that they may

F 5      be

Ecclesi. 3.  
11.

bee all acted in your hearts.

And this is one thing, that it's not enough for a man to be in Christ, to take the privileges that belong to him but there is a certaine qualification required that must be done at that time, when the Covenant is renewed : And this is one, to have the graces thus acted.

2

Secondly, there must be a new *Reconciliation*. For the Saints, those that are within the covenant, those that are regenerate men, (you must marke it well, for it's a point of much use) when they commit sins against God, the guilt of their sinnes is retained : though they are within the covenant, and are not cut off from

from Christ, but are in him, yet (I say) when they have sinned, the guilt of that sin continues, and is continued till they be reconciled and renewed by faith and repentance; as you see it was with *David*: *Nathan* would not have said when he came to him, *Thy sins are forgiven thee*, if there had not been a new thing, if there had not been a thing done at that time, and therefore it intimates so much, that before his sinne was not forgiven: that is, the Lord was angry with him. You must know therefore this, that when a regenerate man sins there is onely a particular guilt; the universall guilt of sinnes returns not, (for

2 Sam. 12.

13.

(for that would cut him quite off; that would put him absolutely into the state of damnation;) but it's a particular guilt; for every particular sinne; that is, even as a father is pleased well with his sonne, and knowes him to bee his son, hee is affected to him as to his sonne; yet he hath done such a particular action that hath offended him, and for that particular offence, hee withdrawes himselfe from him, hee carries not himselfe to him as hee was wont to doe, being offended with him for such a fault; now till the sonne hath reconciled and humbled himselfe for that particular action, though the

the father hath an hundred gifts to bestow on him, yet he shall have none of them, till he hath reconciled himselfe; So thinke with thy selfe (if any sinne lye in the way) when thou comcest to partake of this priviledge to receive the Sacrament, or when thou comcest to call on God for any particular mercy, or to have any request granted; thinke then with thy selfe, such a sinne I committed, I must humble my selfe for it, I must labour to make reconciliation, labour to have this taken away, that my Father may bee reconciled to me; then come and take the priviledge, for now it belongs unto me; therefore  
there

there is a necessitie of renewing our repentance and reconciliation most exactly, and to make a very particular examination of our wayes when wee come to receive the Sacrament, or when wee draw neere to God upon such speciall occasions, least our Father, (though he be a father to us) have a particular quarrell against us; for even hee whom wee call father, 1 *Pet.* 1. 17. *judgeth every man* (even his owne sonnes) *without respect of Persons*, that is, he did not beare any ill in them: thus you see did he with *Moyse*, with *David*, and others, and the like hee doth with all the Saints. This is the second  
qua-



qualification that is required before you can have any part in any of the privileges, before you can attaine unto this assurance, to aske and have; therefore it is not without use, and that not in the Sacrament only, but also in that which we have to deliver.

Thirdly, suppose there be no particular sinne, suppose the grace you have, be acted, when you come to receive the Sacrament; yet there is a third thing required, a third qualification that must bee found in the heart of him that will be a worthy receiver, and that is, to observe well *what distance is growne* betweene the Lord & him ever since the

the time, that hee hath in a more particular manner beene reconciled to him. This is another thing than what we named before, to consider what rust hath growne upon his soule, what soyle his heart hath contracted, by conversing in the world, and by meddling with worldly and earthly things; for the soule gathereth soyle with meddling with them, even as the hands doe; now thou must thinke with thy selfe; when thou comest to the Lord, and drawest neere to him in this, or any other duty, thou must recover that distance againe, and bring thy heart neerer to the Lord, thou must draw neerer to him,

him, thou must get thy heart to a more close, a more neere, and inward conjunction with him; thou must labour to have that hardnesse that thou hast contracted (as it will be in a little continuance of time) thou must labour I say, to have that toke away and removed; to have thy heart softened, to have the rust rubbed off; thou must labour to have all these things done. for thou must know this, That though there bee not a particulat sinne committed, yet as wee see, the outward man is subject to a wasting, though there bee no wounds; though there be no sicknesse; though a man be in perfect health, & all

all is well with him, and he observe all the rules of dyet, yet ( I say ) you see the outward man is subject to wasting, to fainting, to weaknesse, and decay; and therefore there must bee a renewing of dyet, and of strength, or else it cannot be able to hold out: So it is with the inward man; though there be no particular sinne, though a man did keepe some good course in the waies of godlines, without running out eminently or evidently, yet is subject to a secret decay, so that sometimes hee must have some speciall meate, some speciall feast, which the Lord hath appointed for that purpose, ( for hee doth nothing, in vaine: )

vaine: ) And if this Sacrament could be spared, that a man might keepe the law of the inward man without it, the Lord would not have put you to this trouble; but he seeth it necessary, and therefore he hath appointed it to be received, & that often, that you might feed upon the Body and Blood of Christ, that you might eat his flesh and drinke his blood, and gather new strength from it; that when there is a decay of grace in your hearts, you may goe to this fountaine, and fill the Cisternes againe to recover strength. For when a man comes to the Sacrament as he ought, hee gathers a new strength, as a  
man

man doth from a feast; his heart is cheered up as it is with Flagons of wine, he is refreshed, his hunger and thirst is satisfied; that is, the desires of his soule that long after Christ, after righteousness, and assurance are quickned and refreshed. And this is the third thing.

4

Fourthly, besides all this, First the stirring up of the grace, and the acting of the habits; Secondly make thy peace and reconciliation with God, and remooving of any particular offence, that is betwixt God and thee; Thirdly, this scouring off the rust, this remooving the distance betweene God & thee, the softning of that hardnesse which thy heart hath

hath contracted; this recovering the strength that thou hast wasted; There is besides all these a fourth thing required, that is, that there be an *Intention*, a *particular increase of thy will*, in taking Christ, of thy desire to Christ, and of every grace that knits thee and Christ together; For there are certaine cementing graces, certaine glewing graces that joyne Christ and thy soule together, as *Faith* and *love*; these are the two main graces; there are a great traine of graces that follow them, but these are the chiefe, and these I say must be intended, For what is the end of the Sacrament? Is it not to knit the knot stronger be-

betweene Christ and us, to make the union more full & perfect? is it not to increase or willingnesse to take and receive Christ? For you know all the acts of the soule may be intended. Put the case there be a resolved act in the heart and soule of any man, whereby he saith thus with himselfe: I am resolved to take Christ, and to serve and love him for the time of my life, yet this resolution of his, though it be perfect and sincere, may receive intention; when a man is willing to doe any thing truly, there may bee degrees added to that will; when there is light in a roome (when thou bringest in more candles) that light may



may be increased: so it may in this, so may your faith and love; (by faith I meane nothing but the resolution of the heart to take Christ; I meane not the beleeving part, but the taking part, the act of the will taking Christ, or receiving him, which is nothing else but the choise of the wil that resolves to take him.) I do but touch this by the way, because it is a point I have handled already at large; the thing I aime at is this; I say the glewing graces are the set two; *Faith* and *love*, whereby you thus take Christ for your Lord and Saviour; Faith is like the part of the compasse that goeth about and doth the

the

the worke; and love is that cementing grace whereby we are more knit unto the Lord, they have both their office and their place; You know love is an uniting affection, therefore this is the definition of it, *It is a desire of union with that it loves.* Now, when thou comest to receive the Sacrament, or to pray, or put up any speciall request, when thou comest to have to doe with God, to make use of any priviledge thou hast in Christ, thy chiefe businesse is to intend this faith and love, at such a time to draw thee neerer, to make the union perfect.

You will say, how is this increased and how is it intended? I

I answer; Two waies in the Sacrament, one way is the very repetition, the very renewing the covenant, the very doing it over againe, the resolution of taking him, (for there is a mutuall covenant, you know, betweene Christ and us,) it is confirmed to us in the Sacrament, hee confirmes his, and wee confirme ours, as the friendship betweene *Jonathan* and *David* was increased by the renewing of the covenant, or else why was it repeated? The very repetition of the act intends the habit, the habit is increased by the repetition of the act, though it were no more; so the renewing of the covenant exerciseth

*Ans<sup>r</sup>.*

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1 Cor. 11.  
24, 25.

thy faith, it sets a worke thy faith and thy love, when thou comdest to receive the Sacrament, the very intention is increased: but this is not all. There is another thing in the Sacrament that much increaseth it, and that is a thing I would have you chiefly to take notice of; That is the very Sacrament it selfe, the elements of bread and wine delivered to thee, with the very words of the Minister, *Take and eate, this is my body, that was broken for thee, Take and drinke, this is my bloud, that was shed, &c.* For when these words are spoken to us, if wee did consider well of them, and thinke thus with our selves; These words

words that the Lord himselfe hath appointed the Minister to speake (for therein is the force of them that they are of the Lords owne institution) therefore the strength of every Sacrament lies in the institution; That is a rule in Divinitie: the Papists themselves, who have added five other Sacraments, cannot deny but that every Sacrament must have an immediate institution from Christ himselfe, even from his owne mouth, or else there is no strength in it; so that even as it is with all things that are symbols of other things (as take markes in fields that stand for the division of severall mens rights; take

counters that stand for thousands and Hundreds : the very essence of these things stands in the very institution of them ; ) So in the Sacramēt, except these words were from the Lords owne mouth that delivered it, this very delivering of the bread and wine, being a signe to you of the forgivenesse of your sins, except the Lord had thus instituted it, there had been no force in it. I say consider, they are but words that the Minister speakes not in an ordinary course, but he is appointed by the Lord himselfe to speake them ; & now when these words make a new impression upon thy heart, it addes an intention to thy faith

faith and love. For example,  
(to make it a little more  
cleare to you, that you may  
understand it distinctly.)  
The Lord hath said this, he  
will forgive the sinnes of all  
those that come unto him,  
hee will forgive them that  
forsake their sins, and take  
Christ Iesus, and love and  
feare him for the time to  
come. The Lord might  
have suffered it to goe thus  
in generall, that he hath de-  
livered it unto you and no  
more; But he thought good  
to go further and say thus to  
mankind : Its true, I have  
said it, but I will not content  
my selfe with that, but will  
adde certaine seales & sym-  
bolls, certaine externall  
signes, that thou shalt see

Gen. 31.

48.

Gen. 9. 13,

14. 15.

and looke on; and I say to thee, this covenant, have I made with thee, and when thou seest the bread and wine delivered by the Minister, know this, that the thing that thou seest is a witnesse betweene thee and me : That as it was said by *Laban and Iacob* when they made a covenant, *This stone be witnesse betweene us* : And God said to *Noah*, *When I looke upon the rainebow, it shall be a signe that I will destroy the earth no more after this manner*, when the Lord hath said it and hath appointed this outward Symbol that thine eyes looke upon, I remember the covenant, and this as a signe betweene us, this shall bind mee



mee to it and him likewise. Now when this is done anew, (it may bee every moneth) this is a wondrous great mercy, this is a marvellous great helpe (if it bee rightly understood) to strengthen our faith. Doth it not helpe us, when we see the Rainebowe which the Lord hath appointed to put him in minde of his covenant? *I will remember my covenant, when I looke on the Bowe in the cloud it shall confirme mee, and I will not breake my covenant to destroy the world with a flood;* So this administration of the Sacrament, when the Lord lookes upon it, hee cannot but remember his promise and his covenant,

Gen. 9. 14.  
15.

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of

of pardoning our sinnes ;  
 And when thou lookest on  
 it, thou art assured of it, for  
 hee hath said it ; it shall be  
 a signe and a witnesse be-  
 tweene us ; Now I say that  
 new impression that these  
 words ( thus contrived and  
 understood, & delivered by  
 the Minister ) make upon the  
 heart, intends our faith and  
 love ; as indeed it is a great  
 matter to have it spoken to  
 us by a Minister of the Gos-  
 pel, sent from Christ, from  
 his owne mouth ; *Take and  
 eat, this is my body that is  
 broken for you. and this is my  
 blood that was shed for you as  
 for many, for the remission of  
 finnes.* This is the fourth  
 qualification that is requi-  
 red, that our faith and love  
 bee

I Cor. 11.  
 24, 25.

bee intended, and our union increased; that the will, resolution, and purpose of taking Christ for our Lord, receive more degrees; that so we may be more fast and firmly united and knit to him; which I say is done partly by the repetition on both sides (for the very repetition doth it,) and partly by a new impression that these words, (*take, eat, &c.*) make on the soule. Now I adde the last thing which is required, (still remember the maine thing wee are upon, that it is not enough for thee to bee in Christ, but if thou wilt bee a worthy receiver, thou must have these foure qualifications in thee, that I have named al-

G 5 ready,

ready, Thou must reconcile thy selfe anew, thou must rub off the rust from thy soule which it hath gathered, thou must recover the distance that is growne between God and thee; Thou must adde an intending and an increase; Thou must adde more degrees to thy faith & love, and after all these.)

5

Fiftly, and lastly, this is also required (which is much for our benefit) namely, to put up thy request, when thou comdest neere to the Lord in the Sacrament: Now thou must not onely doe this, but thou must also make some use of the covenant, which the Lord hath made with thee for his part, so that thou mayest thinke  
this

this with thy selfe; When I come to receive the Sacrament, I have but two worke to doe, one is to re-covenant with the Lord, and to renew my repentance, and to set all even; and the other is to remember the Lords covenant.

You will say, what is the Covenant?

It's a Covenant that consists of these three things or points; *Justification, I will forgive thy sinnes; Sanctification, I will make you new hearts and new spirits; and the third, All things are ours; that is, I have made you heires of the world; heires of all things, you have all the promises belonging to you, that belong*  
to

Ier. 31. 34.

Ezek. 36.  
26.

1 Cor. 3.

to this life, and that which is to come ; this is the Covenant which the Lord hath made. Now thou art bound when thou comest to receive the Sacrament, not onely to remember this covenant, *Doethis* (saith hee) *in remembrance of Me*, and not barely of me, and of my being crucified for thee, and of all the love that I have shewed unto thee, but also in remembrance of the Covenant, & of those gracious promises, which are the particulars of which that Covenant is the sum : and therefore, thus a man is to doe. What hath the Lord vouchsafed mee this favour, that I may come to his Table, I may come and renew

renew the nuptials and my covenant with him? Surely, then I will looke about and consider what I want, what request I shall put up to him, for there is nothing, that is wanting, but it is within this Covenant; and thou art to put up thy request in a speciall manner, whatsoever it be, be it concerning things belonging to thy soule, to have a strong lust mortified, to have thy hard heart softened, to have some sin that lies upon thy conscience forgiven, and to have that forgiveness assured to thee: bee it any thing that concerns thy particular estate, if it bee to bee delivered from a potent enemy, or what-

whatsoever it be, put up thy request, and that largely, open thy mouth wide, that is, make thy request full, feare it not. Put the case (again) it be somewhat that doth not concerne thee, but that it concerneth the Church abroad; or the Church at home, it is a case that much concernes any of these in the Church, put it up to him, and put it up with confidence. For this is a marriage day (as it were) it is the time when hee reacheth out his scepter (as you know the things I allude to) and thou mayest come to his presence; You know, when *Hester* was admitted to the presence of the

Eker 4.3.



the King, then said hee,  
What request hast thou?  
when thou art admitted to  
the familiarity and pre-  
sence of the Lord, he looks  
for it, hee askes what re-  
quest you have to put up to  
him? and the promises are  
large enough: *I will give  
it, whatsoever it bee, if you  
aske according to my will;*  
and therefore, doe in this  
case as *Moses* used to doe:  
you shall finde when *Moses*  
drew neere unto the Lord,  
when he was admitted into  
his presence, and saw him  
face to face (for that was  
the great priviledge *Moses*  
had) when there was any  
speciall apparition of the  
Lord to him, *Moses* makes  
this argument: (saith hee)

It

Exod. 33.  
13.

It is a great mercy that thou wouldest shew me this, that such a poore man as I am, should have this priviledge, and give mee leave to make use of it : *Lord, if I have found favour in thy sight,* that is, since thou hast vouchsafed mee such a favour in thy sight, doe thus and thus for me : you see he made this request for the whole Church of God and saved them, or else they had beene destroyed. If thou hast not any particular argument in this case, say, *If I have found favour in thy sight,* doe this : so I say, when thou hast this promise confirmed, that Christ hath given himselfe to thee, and the Symbol of that

that promise is the bread and wine which hee hath givento thee, put up thy request : O Lord, if thou hast vouchsafed to give mee Christ, *wilt thou not with him give me all things else?* Lord, if I have found favour in thy sight, to doe so great a thing for mee, deny mee not this particular request. Thus wee ought to doe, especially when wee come to things that are beyond nature : when wee come, let us consider with our selves; Indeed I have a naturall disposition that carries me strongly to evill, I shall never bee able to overcome it, there are such duties to doe, I shall never be able to performe them :  
In

Rom. 8. 32

2 King. 4.  
34.

Iam. 5. 15.

In such a case thou must do it the more earnestly, thou must sigh and groane to the Lord. *Elishah* when hee comes to doe a thing so much above the course of nature, as to raise a dead child to life, hee sighed unto the Lord, that is, hee prayed earnestly. *Eliab*, when hee would have Raine, hee cryed, he tooke much paines, hee prayed. So must thou doe in this case: and know this for thy comfort, though thou think thou shalt never be able to doe these things, to overcome such lusts, such hereditary diseases, yet the Lord is able to helpe thee: though these are past naturall helpe, yet they are not past

past the helpe of grace; though the spirit in us lust after envy; yet as the Apostle *James* saith, *The Scriptures offer more grace*, that is, the Scriptures offer grace and ability to doe more than nature can doe; nature cannot heale a spirit that lusteth after envie; or any other thing; a spirit that lusteth after credit, after money, after the sinne of uncleannesse, or whatsoever is presented: now the Scriptures offer that grace, that will overcome any of these finnes, bee they never so strong, or so old; Christ healed hereditary diseases, hee healed those that were borne lame and blinde: so though thou be borne with  
such

Iam. 4. 6.

Math. 11.  
28.

such lusts; Christ is able to  
heale thee; you see a *Prophet*  
could heale *Naaman* of his  
Leprosie, when there was  
no other that could doe it;  
so saith Christ, *Come unto*  
*me all ye, and I will heale you.*  
So that you see wee must  
put up our requests  
to God.

The



*The Third Sermon.*

**W**E Have already made some entrance upon the words : I told you what the Apostles scope is in them , which is, to make knowne to all Christians to whom hee wrote, another great priviledge, besides that which hee named before: that is, *That hee that hath the Sonne, hath life* ; this (saith he) is another priviledge, *that whatsoever you aske, you shall have*, only remember that you

you have *this assurance in him*, that is, in Christ Iesus; That point (what it is to be in him, that it may be the ground of all the benefits and priviledges wee injoy) wee handled the last day. Now we come to the priviledge it selfe, *If wee aske any thing according to his will, hee heareth us.* The words are so plaine, I shall not need to spend any time in opening of them, but deliver you the point that lyes so evidently before us: which is this, [ *That all the prayers of the Saints made up- on earth, are assuredly heard in heaven* ] whatsoever we aske, (saith he) according to his will, hee heareth us, onely the conditions must be

Doct.



bee observed. When you heare such a generall as this, it must be limited, there are certaine bounds set to it, which wee will name unto you: which are these foure conditions. First, all the prayers that are made upon earth shall be heard in heaven; if they be the prayers of a righteous man, and are faithfull and fervent. The *person* must bee *righteous*, that must first bee remembered: because, although the prayer bee never so good, yet except the person bee accepted from whom it comes, the Lord regards it not: you know in the old Law, the *bloud of Swine* was reckoned an *abominable Sacrifice*, yet if you

Cond. 1.

Esay 66.3.

you take the bloud of sheepe, and compare them together, you shall finde no difference; it may bee the Swines bloud is the better: then whats the reason the Swines bloud is not accepted? even because of the subject of it, it was the bloud of Swine, and therefore you see it was put downe, that it was an abominable Sacrifice. So it is with prayers; Take the prayer of a Saint, and the prayer of a wicked man; it may bee if you looke upon the petition, or whatsoever is in the prayer it selfe, you shall finde some time the prayers of a godly man more cold, and lesse fervent: the petitions are not  
fo

so well framed as the wicked mans: yet because this comes from such a person, the Lord regards it not; you know the condition is mentioned, *James fifth: The prayer of the righteous man availeth much, if it bee fervent.* Now as this is required in the person, so there is somewhat required in the prayer also, that is, that it be fervent and faithfull; that it be fervent, you have it in the same place, *The prayer of a righteous man availeth much, if it bee fervent*; that is, it must bee a prayer made from the sense of the miserie that is in us, and from the mercy of God, when a man takes a thing to heart, that hee

H

prayer

Iam. 1.5,6

prayes for, and comes with  
 confidence to be heard, for  
 that makes him fervent.  
 This the Lord will have,  
 and also hee will have it  
 faithfull : *Iames* the first,  
 when the Apostle exhorts  
 them to prayer, *If any man*  
*wants wisdom* (saith hee)  
*let him aske it of God*; but  
 then marke, hee carefully  
 puts in this condition, see  
 that *He pray in faith*, that is,  
 beleeve that it shall be done  
 unto him : now this faith in-  
 cludes repentance, for no  
 man can beleeve that hee  
 shall be heard, except hee  
 make his heart perfect with  
 God : if he allow any sinne  
 in himselfe, he cannot be-  
 lieve upon any good  
 ground : therefore when I  
 say

say it must be faithfull, that also is included, we must regard *no wickednesse in our hearts*, for in such a case, *the Lord beares not, he beares not sinners.* So that this you must remember; First, the person must bee righteous, and the prayer must bee fervent and faithfull.

Psa. 66. 18

Iohn 9. 31.

2. Cond.

Secondly, the other Condition you shall heare in the Text, it must be *ac- cording to his will*; you must not thinke, whatsoever you aske, if you aske it loosely at Gods hands, that it shall presently bee granted you: No (saith he) it must be ac- cording to his will, if you *aske free from heaven*, that is not according to his will, and therefore you see, *they*

Luk. 9. 54. 55.

H 2

that

81.20.27

Mat. 20. 21  
22.

Mat. 20. 21

3. Cond.

2 Cor. 6. 2.

that aske it, were denyed it, with this reason, you know not what you aske. Likewise to sit at his right hand, and at his left in heaven, which was another request of the Disciples, he puts them by with this: You understand not what you aske of the Father, and therefore it must be according to his will. And that is the second.

Thirdly, we must aske it in time, in due season: for the promise is true, Knocke, and it shall bee opened unto you; but you know the foolish Virgins knocked and it was not opened to them; what was the reason of it? because they aske when the time was past; for there is a certain acceptable time when  
the

the Lord will be found: and when that opportunity is past, he is found no more. It is true, that this life is the time of grace, but God in his secret counsell hath appointed a certaine time to every man, which is the acceptable time, the day of grace, therefore hee saith unto them, *This day if ye will heare*: this day if you will come and seeke unto me, if you will pray unto me, I will heare you: when it's past, the Lord suffers not the doores to stand open alwayes, his eares are not alwayes open: therefore that condition must be carefully remembered, you must aske in time. It is a condition that should bee

carefully thought on by us. For, for the most part, wee fly to prayer as Iob did to the Altar; he went not to it for devotion (for then he would have done it before) but when he was in distresse, when hee was in extremity, then he fled to it, and therefore you know what successe hee had by it, it saved not his life: So we goe not to prayer for devotion, that is, out of love to God, to do him that service; but (for the most part) we doe it out of selfe love, when wee are in extremity or distresse, we pause the acceptable times he requires, and wee goe to him in a time of our owne. For there is Gods time, and there is our owne time;

Gods



Gods time is to come to him when we may doe him service in our youth, in our strength, in the flower of our graces: our time is to goe to him when we need him. Will not a friend say (when wee never come to him, but when we have extreme need of him) why doe you come now? you were not wont to visite me before, this is not out of love to me. Even the very same answer the Lord giveth; *Goe to your idols* (saith he) *those that you served in the time of peace, and see if they can helpe you.*

Judg. 10.  
14.

The fourth and last condition is, That wee deferre the time, the manner, the measure of granting our peti-

4. Cond.

H 4 tions

Esa. 28. 16.

*tions to the Lord.* That is, wee must not thinke to bee our owne carvers, to thinke if it be not granted in such a manner, such a measure, or such a time, presently the Lord hath rejected our petitions; no, *he that beleeves makes no haste*: That is, he waites upon God, he stayes himselfe upon God, hee is content to have it in that time, in that manner and measure, as best pleaseth the Lord: For the truth is, we know not our selves what is meet for us, we are unto the Lord just as the Patient is to the Physician. The patient is importunate with him, for such things to refresh and ease him; But the Physician knowes what best

best belongs to him, and  
when to give him such  
things, in what manner, and  
in what measure : So the  
Lord knowes best what to  
do: Many times he doth the  
same things that we desire,  
though hee doe it not in the  
same manner : Even as the  
Physician he quenchemeth of-  
ten the thirst with *Barber-*  
*ries*, or with such kinde of  
conserues; what though it  
be not with drinke, is it not  
all one so the thirst bee  
quenched? Is it not all one  
whether a man bee hindred  
from striking mee, or if I  
have a helmet to defend  
the blow? Sometimes the  
Lord keepes not off the e-  
nemy; but then hee gives  
us a helmet to keepe off

H 5

those

those blowes, to beare  
those injuries and evils that  
are done to us: hee is a wise  
physition, he knowes what  
manner, what measure, and  
what time is best, therefore  
that must bee referred to  
him: now these conditions  
being observed, you must  
know that this great privi-  
ledge belongs to every  
Christian, That whatsoe-  
ver prayers hee makes on  
earth, he is sure to be heard  
in heaven: it is a wonderous  
priviledge, that which wee  
have all cause to stand ama-  
zed at, that the Lord should  
so farre regard the sonnes  
of men, to grant them such  
a Charter as this; no more  
but aske and have, & what-  
soever you pray for, it shall  
bee

be done to you. But a man  
is ready to say secretly in  
his heart when he heares it,  
This is too good to be true,  
That whatsoever I aske, I  
shall have. My beloved, I  
confesse it is a hard thing to  
beleeve it as wee ought to  
doe: and therefore before  
wee come to apply this, we  
will spend a little time in  
endeavouring to convince  
you of the truth of it, that  
you may not doubt of it,  
that what prayers you make  
to the Lord he is ready to  
heare them.

First, consider that what-  
soever prayer you make,  
he takes notice of it, he ob-  
serves every petition, there  
is not one petition that you  
make to him at any time,  
but

I

but he lookes upon it, hee  
 sees what the prayer is.  
 And this thing although  
 you think it common, (and  
 who is there that know not  
 this?) yet (my beloved) to  
 beleeeve this, to thinke that  
 God is present where I  
 make my prayer to him, to  
 thinke he stands and heares  
 in, even as I speake to a man  
 that stands and heares mee,  
 and understands what I say  
 to him, This is a great helpe  
 to us. That this is true, see  
 in 4. Eph. 6. *He is in all, and  
 through all, and over all,*  
 That is, the Lord is in every  
 man, he passeth through e-  
 very thing, *his eyes runne  
 through the earth,* and hee  
 is over all, looking what se-  
 crets are in mans heart, what  
 thoughts;

2 Chron.

16.9.

Psal. 14.21

thoughts; yea before hee  
thinks them he knowes them,  
because hee seeth them in  
their causes: Hee that is in  
a man, that lookes in all the  
secret corners of the heart,  
hee must needs see what  
thoughts he hath, what pe-  
titions he putteth up secret-  
ly, even then when his  
mouth speakes not. And  
least that should not bee e-  
nough, saith he, *Hee is over  
all*; you know, one that  
stands on high, and lookes  
over all that is below, hee  
easily can see whatsoever is  
done; So the Lord, he is in  
all, he is through all, hee is  
over all. But this is enough  
for that; only I would have  
you remember, that hee  
takes notice of all, hee  
knowes

Ps. 139.23

15. 25. 1. 74

*Quest.*

knowes thy prayers.

But you will say, I doubt not of that, I make no question but he heares me, and understands mee well enough : but how shall I know that hee is willing to grant the thing I pray for?

*Answ.*

You shall see these two Reasons, in the 7. of *Mat.* where our Saviour urgeth this very point, that wee have now in hand, from the 7. verse downward; *Aske* (saith he) *and you shall have; seeke, and you shall finde; knocke, and it shall be opened unto you :* here is the promise. For (he backs it with these two reasons) *Every one that asketh receiveth; and he that seeketh findeth; and*



*and to him that knocketh, it shall be opened unto him. As if he should say; yee have this reason for it, why you should beleeve it, that it is no more but aske and have; for (saith he) all that ever asked have obtained; all that ever have sought, have found; all that ever have knocked; it hath beene opened unto them. That is, looke through the whole booke of God, and see what prayers ever have beene made to him, and you shall finde, that there is not a prayer mentioned in all the Scriptures, but it hath been heard. Now when we have such a cloud of witnesses, it is a strong reason, when it is said to us that there were never*

*Quest.*

never any prayed but were heard.

Why, you will say, There were many prayed that were not heard: Did not *David* pray for his Childe, and was not heard: Did not *Paul* pray to bee delivered from such a temptation, and was not heard?

*Answ.*

My Beloved, It's true, they were not heard for the particular, but yet I dare be bold to say, that *David* was heard at that time, though (I say) not in the particular; for though his Childe was taken away, yet you may see the Lord gave him a Childe of the same woman, with much more advantage; hee gave him a Childe that was legitimate,

mate, which this was not: hee gave him a Childe that exceeded for wisdom, *Solomon* was the Child that hee had: So that the Lord did heare him, and gave him this answer, as if he had said to him, *David* I have heard thee, I know that thou art exceeding importunate; thou shalt not have this, but thou shalt have another Childe which shall be better. And so he saith unto *Paul*, 2 *Cor.* 12. Christ reveals this unto him; *Paul* (saith he) though I grant thee not this particular request, in the manner that thou wouldest have mee, ~~(To take away the pike of~~ the flesh which thou art troubled with) thou shalt bee a greater

greater gainer by it, thou haddest better have it than want it; when *Paul* understood that it was a medicine and not a poyson as hee tooke it to be, hee was content and resolved in it; And a man resolveth not except he be a gainer. He saw that *Gods power was manifest in his weaknesse*, and hee saw himselfe humbled by it; and when he saw that *God* gained glory and himselfe humiliation by it, hee was content to be denyed in it; So I say, whosoever asketh findeth; you shall never finde any example but that whosoever fought to the Lord as he ought, hee was certainly heathen, or else he had somewhat that was better

better granted to Him in  
 stead of it. And this is the  
 first reason that is used  
 here. The second reason  
 is this; *What man among you,*  
*if his Sonne aske bread, will*  
*give him a stone; or if he aske*  
*a fish, will give him a ser-*  
*pent? if you then that are*  
*evill, know how to give good*  
*things to your children, how*  
*much more shall your heaven-*  
*ly Father give good things to*  
*them which aske him?* (saith  
 he) you be not able to per-  
 swade your selves of this  
 truth, because you know  
 not the Father, for hee  
 dwells in light inaccessible,  
 you are not acquainted  
 with him, saith our Savi-  
 our. I will helpe you out  
 with an argument that you  
 better

Math. 7.9.  
 10. 11.

better understand: even upon earth (saith he) take but a father here, a father that is ill (but the Lord is full of goodnesse; fathers have but a drop, but a sparke of mercy in them, whereas the Lord is full of mercy, as the Lord is full of light, he is the God of all comfort:) Yet, (saith he) this father, when his son comes to aske him bread, he is ready to give it him, he is full of compassion & tendernes towards him; doe you not thinke that our heavenly Father is as true a father as he, that hee loves you as well as hee whose compassion and pittie is much greater? Doe you not thinke hee is ready to heare his Children when they

they call upon him? O this is a strong and unanswerable Reason, and this you see is backed in 16. *Ioh.* 27. you see there the love of the Father how it is expressed to us; *I say not unto you that I will aske the Father* (saith hee) *the Father himselfe loves you*; Marke, as if he should have said, let this bee one ground to you to think your petitions shal be granted, and that they are not onely granted for my sake, for (saith he) the Father himselfe loveth you, and hath a great affection to you, that is in naturall parents, there is a naturall affection to their Children: So if I were not immediatly to present your peti-

petitions ( though that bee not excluded ) yet (saith he) the Father hath such an affection to you, that he cannot choose but heare you; I say not (saith he) *that I will aske the father, for the father himselfe loveth you.* So that this is the second reason which this promise is there backed with, the love of the father, That he cannot find in his heart to deny us, even for that affection that he beareth to us. We will adde a third Reason that weemeete here in the same Chap. 16. *Iohn. 23. In that day you shal aske in my name: verily, verily, I say unto you, ye shall aske the Father in my name, and he will give it you,* It is brought in upon this  
occa-



occasion, when our Saviour Christ was to goe from his Disciples, they were ready to complaine, as wee see in the verses before, they were ready to say with themselves, alas, what shall wee doe when our Master shall bee tooke from our head? Our Saviour answers them, you shall doe wel enough, doubt you not, for though I bee not with you; yet (saith he) go to the Father in my name, and whatsoever you aske of him, you shall have it: So that hee answers that objection, when a man is ready to say:

It's true, I know that a father is exceeding loving to his Children: But it may be

*Quest.*

bee, my carriage hath not  
 beene such, I am full of in-  
 firmities, I have much in  
 me that may turne the love  
 and affection of my Father  
 from me.

*Answ.*

Put the case you have,  
 yet Christ addes this for  
 your comfort, If (saith he)  
 the Father will not doe it  
 for your sake, yet doubt  
 you not, if you aske in my  
 name, hee will doe it; doe  
 wee not see it usuall among  
 men, That one that is a  
 meere stranger to another,  
 if hee get a letter from a  
 friend, hee thinkes to pre-  
 vaile; and he doth so, be-  
 causethough it be not done  
 for his sake (it may be he is  
 a stranger, one that deser-  
 ved nothing at his hands)  
 yet

yet such a friend may deserve much : and when wee goe to God in the name of Christ, this answers all the objections, whatsoever you can say against your selves, it is all satisfied in this : I goe in his name, I am sure he hath supply, I am sure he is no stranger, I know hee hath deserved it, &c. Last of all, as he loves us, and because we aske in the name of Christ, he is ready to heare us : we will adde this, that he is ready to heare us for his owne sake, *Hee is a God hearing prayer*, saith the *Psalmist*, *that all flesh might come to him*, even for this cause hee heares, that men may bee encouraged to come and seeke to him ; for

*Psal. 65. 2.*

I

if

if the Lord should not heare, then no flesh would come unto him; that is, men would have no encouragement, no helpe; therefore he saith, he is a *God hearing prayer*, doubt ye not, he will doe it for this purpose, that he might have men to worship him, that men might come and seeke unto him. Besides that, hee shall bee glorified, *Thou shalt call upon me in the day of trouble, I will heare thee, and thou shalt glorifie me*; Now the Lord is desirous of glory; it was the end for which he made the world. But in not hearing our prayer, hee loseth this glory; by hearing our requests, the more wee are heard, the more glory and praise

Psal. 50. 15

praise we render unto him. Likewise he doth it for the Spectators sake; Moses often presenteth that Reason, *Lord doe it: What will the Heathen say? and lest thy name bee polluted among them; they will say thou hast brought out a people, and wast not able to deliver them.* So David often, there are many instances in that; I say, for the lookers on sake he is ready to doe it. All this is enough to perswade our hearts, that hee is ready to heare us, then when prayers are made to him on earth. (So the conditions be observed) they are surely heard in heaven.

Now to apply this: First, *Use 1.* if the Lord bee so ready to

I 2

heare

Exo. 32. 12

13.

heare, then this should teach us to be more fervent in this dutie of prayer then commonly wee are; for to what end are such promises as this, but to encourage us to doe our duties: when wee heare that prayer is of so much efficacy, that it prevailes with the Lord for any thing, shall wee suffer it to lye by (as it were) and not make use of it? If a drug, or a pretious balme commended unto us, and it were told us, that if we made use of it, it would heale any wound, it will heale any sicknesse, and this and this vertue it hath: Will a wise man suffer it to lye by him, will hee not use it,

it, and see what vertue it  
hath? And when it is said  
unto us, that prayer is thus  
prevalent with the Lord,  
that it is thus potent, that it  
is thus able to prevaile with  
him for any thing, shall we  
not make use of it, when we  
are in any distresse, when  
wee need any thing: when  
we have any diseafe, either  
of soule or body to heale?  
Let us flye to this refuge  
that himselfe hath appoin-  
ted. If a King of the earth  
should say to a man, I will  
be ready to doe thee a good  
turne, make use of me when  
thou hast occasion; hee  
would bee ready enough to  
doe it. Now when the Lord  
of heaven saith, aske what  
you will at my hands, and I

I 3

will

will doe it ; shall wee not  
seeke to him, and make use  
of such a promise as this?  
Beloved wee are too back-  
ward in this ; we should bee  
more abundant in this duty  
than wee are, wee should  
make more account of it.  
For whatsoever the case  
bee, if you doe but seeke to  
the Lord, if thou dost but  
set downe thy resolution  
with thy selfe : Well, I see  
it is a thing (if I looke upon  
the creature & the meanes )  
I have little hope of, but the  
Lord is able to do it & ther-  
fore I will go to him, I will  
weary him & not give him  
nor my selfe any rest, till I  
have obtained it : I say it is  
impossible thou shouldest  
faile in such a case. Onely  
remem-



remēber to be importunate,  
for an importunate suiter  
he cannot deny. You know  
the *parable of the unjust*  
*Judg.* You know also the *pa-*  
*rable of the man that is in bed*  
*with his children, when the*  
*widow was importunate,*  
when she knockt and would  
give him no rest, hee gives  
her redresse; the other ri-  
feth and giveth his friend as  
*many loves as hee will; yea,*  
*though he were not his friend,*  
(for this is the meaning of  
it;) If, saith he, the Lord had  
not much love to you, if he  
had not such an affection, if  
you did not come to him in  
the name of Christ whom  
hee loves, in whom hee  
is ready to grant whatsoe-  
ver you aske, if he were not

Luk. 18. 2.

3. 4.

Luk. 11. 7.

a friend to you ; yet for your very importunity, he is ready to do it. As the unjust Iudge ( for that is the scope of the parable ) hee had no minde to grant the widowes request, hee had no Iustice in him to moove him, hee had no mercy nor compassion, yet for very importunity hee granted it. Remember and observe the condition, for this is commonly a fault amongst us; when we goe to prayer, we thinke that the very putting up of prayer will doe it. No, there is more required than so. As it is the error of the Countrey people, when they heare say, that such an herbe is good for such a disease, they are ready

die

die to thinke, that (howso-  
 ever it bee tooke or apply-  
 ed) it will heale the disease;  
 No, it must bee applyed in  
 such a manner, it must bee  
 used in such a fashion. So it  
 is with prayer, you must  
 not onely doe the duty (and  
 therefore when wee exhort  
 you to it, not onely to call  
 upon God, for men are rea-  
 dy enough to doe that, e-  
 specially in the time of di-  
 stresse) but with these con-  
 ditions I have named. You  
 know *Gebazi* when he had  
 got the staffe of *Elisha*, hee  
 went to the Childe, but it  
 was not the staffe that  
 could raise the child from  
 death to life, there was  
 something more required.  
 So in prayer, it is not meere

2 King. 4.  
 29. 31.

I 5

prayer

A&amp;. 19. 15

prayer that will do it, there is something else, there must bee other conditions that must be observed. For we are wont to doe with it, as those Conjurers were wont to doe with the name of Iesus; they thought if they used the name of Iesus, it was enough: but ye know what answer the Spirit gives them, *Iesus wee know, and Paul we know, but who are yee?* So I say, we are wont to doe in this case, wee thinke it is enough to make our request, and that is all. No, there is somewhat more required, you must make your request in such a manner as ye ought. Then I adde this further, that when thou makest them

them in such a manner, yet thou must not thinke to be heard for thy prayers sake: that is another thing we are apt to faile in. When wee have made fervent prayers, and have been importunate with the Lord, wee thinke now surely wee shall not faile. No, you must know this, the promise is not made to the prayer, but to the person praying. You shall not finde throughout the whole Scripture, that any promise is made thus, because we pray fervently we shall be heard: but it is made to the person praying, the prayer is but the instrument, but the meanes by which the blessing is conveyed to us, is a meanes with-

Rom. 8. 26  
27.

without which the Lord will not doe it, for the promise is made to the party. A cold prayer ( so there be no neglect in it, so a man seeke the Lord, and pray as well as he can,) it will prevaile sometimes as well as a fervent prayer: Who indites the petition, who makes the prayer fervent? surely not thy selfe, but the *Holy Ghost*: he makes request in us, sometimes hee makes thee more fervent, hee enlargeth the heart more: sometimes againe the heart is more straitned in the performance of this duty: but both may come from the same Spirit. Not but that wee have cause of much comfort, when we are able  
to

to pray fervently, for this is a ground of our comfort, that when we pray fervently, it is an argument that the *Holy Ghost* dwells in our hearts, and that our prayers are dictated by him; it is an argument, that our prayers come from a holy fire within. And therefore fervent prayer may give us hope of being heard, but yet it is not meerely the prayer, but because it is an evidence that it comes from a right principle, that it comes from the regenerate part, & is made by the assistance of the *Holy Ghost*; it is not the very fervency that prevails. And therefore when you heare this, that the Lord is ready to heare, I say  
make

make that use of it, bee fervent in this duty, remember the conditions : and yet withall know, that you are not heard for the very prayers sake, but for Iesus Christ his sake. Hee makes every prayer acceptable, hee mingles them with his sweet odours.

*Object.*

And if you object, O but I am a man full of infirmities.

*Answ.*

*Iam. 5. 17.*

You know how it is answered in the first of *Iames*, (saith he) *Eliab* when hee was heard, *hee was a man,* and a man *subject to passions,* and to the *like passions that we are* : As if he should say, doe not thinke that *Eliab* was therefore heard, because he was an extraordinarie



narie *Prophet*, for it was because the Lord had made a promise to him, and hee comes and urges that promise to the Lord, and therefore the Lord heard him. So (saith he) should every one of you, if you have the promise, you may goe and urge it, as well as *Eliab* did: though you bee subject to many infirmities, *Eliab* was even so. You know there are infirmities and passions expressed in the Scriptures that he was subject to. And this is the first use we are to make of it, to bee frequent & fervent in this duty, since we have such a promise.

*Vse 2.*

Secondly, if wee have such a promise, then wee should learne hence (when  
wee

we have put up our prayers at any time ) to make more account of them than wee doe : for the truth is, that wee pray for the most part for fashion sake, many a man saith thus with himselfe : I will seeke the Lord, if it doe me no good, it will doe no hurt, but if we made that account of our prayers as we should, we would performe this duty in another manner, but we doe not make that account of them as wee ought. Wee thinke not with our selves that the prayers that wee make are surely heard : there be many evidences of it; what is the reason, that when wee seeke the Lord, we doe it so remissly that we have scarce leasure

leasure to make an end of our prayers : we are so ready to hasten and goe about other businesse, we are ready to turne every stone, to use all meanes to seeke the creatures with all diligence: but who prayes to the Lord as hee ought, to worke his heart to such a fervent performance of that duty as he should? men have scarcely leasure, for it is usuall with them when they have businesse to doe, and enterprises to bring to passe, they are exceeding diligent to use all meanes; and yet are remisse in the chiefe: what is the reason else, that wee see the doores of Princes and great men so full of suiters, though there bee porters

porters set on purpose to drive them away ; but the gates of heaven are so empty. It is indeed because wee doe not beleieve our prayers are heard, wee doe but make our prayers for fashion. What is the reason likewise, that wee use prayer in the time of distresse (if it will bee an effectuall meanes to helpe us, when all other meanes faile,) why use we it not before ? But that is an argument that we trust not to it, seeing we use it, onely in the time of extremity : for if it be not effectuall, why do we use it then ? Therefore this use wee must further make, when wee heare that the Lord heares our prayers, to  
make

make more account of them than we do, to thinke that our prayers when they are put up to the Lord shall be heard. Say thus with thy selfe, Well, now I have prayed, and I expect that the thing should be granted that I have prayed for, when I seeke to the Lord. It's true, I deny not but we must use the meanes too, we must lay the hands upon the plough, and yet pray; both ought to be done, as sometimes wee use two friends, but wee trust one; wee use two Physitians, but we put confidence in one of them: In like manner wee must both pray and use the meanes, but so as wee put our chiefe trust in prayer,

er, it is not meanes that will doe it. But the truth is, we doe the quite contrary : It may bee, wee pray and use the meanes, but wee trust the meanes, and not the prayer : that is a common and great fault among us, it is a peece of Atheisme, for men to thinke the Lord regards their prayers, no more than hee regards the bleating of sheepe or the lowing of oxen, to thinke hee heedes them not. And it's a great part of faith to thinke that the Lord harkens to them and regards them, as certainly hee doth.

*Object.*

But you will say, I have prayed, and am not heard, and have sought to the Lord,

Lord, and have found no answer.

*Answ.*

Well, it may bee thou hast not for the present, but hast thou stayed the Lords leasure: (for that is to bee considered in this case,) sometimes the Lord comes quickly, hee gives a quicke answer to our requests; sometimes hee stayes longer: But this is our comfort, that when the returne is longer, the gaine is the greater: as we see in trades, some trades have their returne very quicke, it may bee the tradesmens money is returned every weeke, but then their gaine is so much the lighter; but when their returne is slower, as is your greater merchants, when

when it stayes three or  
foure yeares, wee see the  
ships come home laden,  
bringing so much the more:  
So (for the most part) when  
our prayers doe stay long,  
they returne with the grea-  
ter blessings, they returne  
loaden with rich commodi-  
ties. Let this bee an encour-  
agement to us. Though he  
stay, the Lord will grant it;  
and thinke not with thy  
selfe, I made such a prayer  
long agoe, I found no fruit  
of it; for besure, the Lord  
remembreth thy prayer,  
though thou hast forgotten  
it: the prayers that thou  
madest a good many yeares  
agoe, may doe thee good  
many yeares hence. May  
not a man pray to have his  
Child



Child sanctified, to have him brought to better order? It may bee hee lives many yeares, and sees no such thing, yet in the end, the prayer may bee effectual: So likewise it may bee in many cases, you see there are many examples for it: *Abraham* prayed, he stayed long; but you see it was a great blessing that he had, when he prayed for a Son, you know what a Sonne he was, hee was a Sonne of the promise, in whom all the nations of the earth were blessed. So *David* when the Lord promised him a kingdome, hee stayed long for it. Many such examples there are. Therefore comfort thy selfe with this:  
though

though I stay long, this is my hope, this is my encouragement; that sustaines me, If I seeke the Lord, and waite upon him, He will come with a great blessing, the gaine shall bee heavier and greater, though the returne be not so quicke and sudden.

*Vse .3*

Last of all, when you heare such a promise as this, That whatsoever you aske you shall be heard in it, you shall hence learne, to spend some time in the meditation of this great privilege that the Saints have, and none but they; This I propound to every mans consideration; that those that are not Christs, that is, those that are not regenerate,

rate, may know what they lose by it ; and those that are, may understand the happinesse of their condition, that they may learne to magnifie it ; and to blesse themselves in that condition, that they have such a great priviledge as this : It is no more but aske and have ; therefore that which in the third place I exhort you to, is this, namely to spend time in the meditation of it, to consider what a great advantage it is ; *David* cannot satisfie himselfe enough in it : 18, and 116. *Psalmes* ; *Lord I love thee dearely* : hee cannot praise him enough, and why ? *I sought to thee in distresse, and thou heardest me ; I called*

K

upon

upon mee, and thou inclinedst thine eare to my prayer. I say, consider this mercy as you ought to doe, it is part of the thanks wee owe to the Lord for so an exceeding priviledge, That whatsoever our case bee, it is no more, but put up our requests, and wee shall bee heard. When there was a speech among some holy men(as you know that man that was named in the storie;) what was the best trade, hee answered, Beggerie; It is the hardest, and it is the richest trade. Now hee understands it not, of common beggerie (for this is the poorest and easiest trade, that condition hee puts

puts in) but (saith he) I understand it of a prayer to God, that kinde of beggerie I meane; which as it is the hardest, nothing more hard than to pray to God as wee ought, so withall there is this comfort in it, it is the richest trade of all others; there is no way to enrich our selves so much, with all the promises that belong either to this life, or to that which is to come: Even as you see among men, a Courtier, a Favorite in the Court, gets more by one suite, (it may be,) than a Tradesman, or Merchant, or husbandman gets with twentie yeeres labour, though hee takes much paines; for one request may

K 2            bring

bring more profit, may make a Courtier richer than so many yeares labour and paines: So in like case a faithfull prayer, put up to God, may more prevaile with him, we may obtaine more at his hands by it, than by many ycares labour, or using many meanes; and therefore it is a rich trade, and great priviledge, a priviledge that wee cannot thinke enough of, that wee cannot esteeme enough. You have heard of a noble man in this Kingdome, that had a Ring given him by the *Queene*, with this promise: that if hee sent that Ring to her, at any time when hee was in distresse, shee would remember him and

and deliver him; This was a great priviledge from a Prince, and yet you see, what that was subject unto; hee might bee in such a distresse, when neither King nor Queene could bee able to helpe him; or though they were able, (as she was in that case) yet it might be sent, and not delivered: Now then consider what the Lord doth to us. Hee hath given us this priviledge, hee hath given us prayer, as it were this Ring, he hath given us that touse, and tels us whatsoever our case is, whatsoever we are, whatsoever wee stand in need of, whatsoever distresse wee are in, doe but send this up to mee, (saith  
K 3 he)

hee) doe but deliver that  
message up to me of prayer,  
and I will be sure to relieve  
you. Now certainly what  
case soever we are in, when  
we send up this, it is sure to  
be conveyed, wheresoever  
we are : Againe, whatsoe-  
ver our case is, we send it to  
one that is able to helpe us,  
which a Prince many times  
is not able to doe. This be-  
nefit wee have by prayer :  
That whatsoever wee aske  
at the Lords hands, we shall  
have it. Now consider this  
great advantage which you  
have ; It is expressed  
4. *Phil.* in these words, *Be*  
*in nothing carefull* (saith the  
Apostle : ) And that you  
may see wee have ground  
for this generality , *in no-*  
*thing*



thing bee carefull, but in all things make your requests knowne unto God. That is, whatsoever your case be, I make no exception at all, but whatsoever you stand in need of, whether it concerns your soules or your bodies, your name or your estate; yet bee in nothing carefull. This is a great matter: there is none amongst you that heares me now, but some times or other he is carefull of something or other, for which he is solicitous: Now when a man heares such a voyce from heaven, that the Lord himselfe saith to us, Bee carefull for nothing, doe no more but make your requests knowne, it is well e-

K 4      nough

nough, I will surely heare in heaven, and grant it; It is a great comfort. Beloved, comfort your selves with these words, and thinke this with your selves, that this is that Charter, and great Grant the Lord hath given you, and to none but you, that what prayers you make to him, hee heareth you.

*Quest.*

But it will bee objected, why is this said so generally? That wee must in nothing be carefull, but in all things make our request knowne? For then if a man were but a poore man, it is but going to the Lord, and asking riches, and hee shall have them. If a man were sicke of an incurable disease,

ease, it were no more but going to the Lord, and hee should bee sure to be recovered; If a man hath an enterprise to bring to passe, it is no more but goe to him, and it shall be done: what is the reason then, that godly and holy men have not these things granted to them.

To this I answer, you must understand it with this condition, even as it is with a Father (I wil prove it to you by that,) suppose he should say to his sonne, I will deny thee nothing, whatsoever I have, I will deny thee nothing, but thou shalt have part in it; Though hee say no more, yet we understand it with these conditions:

*Ans.*

K. 55

First;

I

First, that if his Childe shall aske him for that, that is not good for him, or if the Child should refuse to have that done, or pray his Father and say, I beseech you doe it not, when the Father knowes it is good: here the Father is not bound hee thinkes: for example, if a Father sees his child needes Physick, it may bee, the child finds it bitter, and therefore exceeding loath to take it, it makes him sicke, and it is irkesome unto him, so that he earnestly desires his Father that he may bee excused, that he might be freed from it: In this case the Father will not heare him, for hee knowes the Child is

is but mistaken. On the other side ; if the Child aske something that is very hurtfull, if he aske for wine in a feaver, the father denies it him ; No, (saith he) you are mistaken, I know your desire is that you might have health and recover, and this I know will hurt you, though you know it not ; This the father understands, and therefore he puts in that condition. So when the Lord saith, *In nothing bee carefull, but in all things make your requests knowne* : If you mistake the matter at any time, and your prayer shall not be the dictate of the Spirit, (so that ye alway make request according to his will) but the dictate

dictate of your own hearts, and shall be the expression of your naturall spirit, and not the Lords Spirit: In this case there is no promise of being heard, and yet the Lord makes his Word good, Bee in nothing carefull, but in all things make yur requests knowne.

2

Secondly, a Father when he saith to his Child, I will denie you nothing, but you shall have part in all that I have, yet the Child may carry himselfe so that the Father, upon such an occasion may deny him, and bee ready to say unto him; Well, if you had followed your Booke, if you had not run into such disorders, if you had not beene negligent

gent to do what I gave you in Charge, I would have done it; In this case, the Father withholdeth the blessing that he will bestow upon his Child; not because he is unwilling to bestow it, but because hee would thus nurture his Child, hee useth it as a meanes to bring him to order: So the Lord saith to *Moses*, That because hee had spoken unadvisedly, because he had not honoured him before the people, at those waters, *the waters of strife*, therefore the Lord tels him by the Prophet, *he shall not goe into the good land*: And so hee tels *David*, that because hee had sinned against him, hee would not give him the life of

Num. 10.

21.

Psal. 10.

32, 33.

2 Sam. 12.

14.

*of the child* : So the Lord saith to us sometimes; I will not grant you this request; for though I be willing to grant it, yet this is one part of the discipline and nurture that I use to my Children, That such a particular request, I will deny you for such an offence; as *worshipping of Idols, &c.* Beloved this is not a generall denyall, and this is not for our disadvantage, but it is a helpe to us, it makes us better, that sometime wee should be denyed: knowing hereby that it is denyed unto us for our sinne, that wee may learne to come to the Lord, and renew our repentance, and to take that away, that we may come to  
pre-



prevaile in our prayers with him.

Thirdly, when a Father  
is willing to grant it, yet he  
will thus say to his Child,  
Though I bee willing to  
doe what you aske at my  
hands, yet I will not have  
you aske it rudely, I will  
have you aske it in a good  
manner and a good Fa-  
shion. ( For when wee  
come to call upon God, and  
come in an unreverent man-  
ner, in such a case the Lord  
heares not.) Or againe, hee  
will say to his childe; I am  
ready to heare you, but you  
must not aske in a negligent  
manner, as if you cared not  
whether you had it or no:  
So the Lord saith to us; I  
will have you to pray fer-  
vently,

3

James 4.3.

James 1.6.

vently, you shall aske it, as that which you prize. Againe, hee will say to his childe: I am willing to bestow this upon you, but I do not give you this mony, to spend it amisse, to play it away, to spend it in trifles, and geugawes, that will do you no good: So saith the Lord, I am willing to give you riches, *but not to bestow upon your lusts.* Thus speakes the father to his childe, when he comes to aske, hee telshim hee must come in such a manner as becomes a child; hee must speake to him as to a Father; hee must speake with confidence to receive it: So also the Lord tels us, *we must come in faith;* So that  
(in

(in a word) this is to bee remembred; That though the Lord promise, that hee will give whatsoever wee aske, and bids us, In nothing bee carefull, but make our requests knowne; yet notwithstanding this he would have us to understand that our requests bee made in such a manner as they ought to be. Last of all, it may bee the Father is willing to doe it; but he makes a little pause, hee will not give it presently, and suddenly to his child, though he purpose to bestow it upon him, that hee may come by it with difficulty; So the Lord useth to withhold his blessings many times, that his child might be

be exercised in prayer, and seeke him the more, and likewise that hee might come the hardlier by the blessing, that so hee might learne to prize it more, or else he will be ready to doe as young heires : As it is with some when they never knew the getting of it, they spend it easily ; but he that hath knowne what it is, takes more care to his estate, hee lookes more diligently to it : So it would be with us in any blessing, if we had it with such facility as we would, we would not make much account of it ; but when it comes with some hardnesse, with some difficulty, it teacheth us to set a higher price on it, and  
so

so it makes us more thankefull, it teacheth us to give more praise and glory to the Lord. There are many that have had a sicknesse long, and have obtained health with much prayer, and much contention, and therefore they learne to prize it more, than another that obtaines it easily. And thus it is in every like case. So when you heare this great priviledge: that it is no more, but, *aske and have:* and, *bee in nothing carefull,* but in every thing make your requests knowne: yet (I say) these conditions must needs bee inserted, these are such as must bee included. But these considered, remember this  
privi-

priviledge, rejoyce in it,  
let the Lord have the  
praise of it, that *Whatso-*  
*ever mee aske according*  
*to his will, he hea-*  
*reth us.*

**FINIS.**



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crament of the Lords  
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